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THE
Sunday-School Teacher
AND THE
Program of Jesus

BY
GEORGE H. TRULL
AND
JAY S. STOWELL

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By George H. Trull and Jay S. Stowell

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FOREWORD

The following pages have been prepared both for reading and study by Sunday-school teachers and officers. It is hoped that the suggested topics for discussion and the bibliographies appended to the chapters will render the book useful in teacher-training groups.

The necessity and value of teacher training is now recognized. One part of the teacher's training needs greater emphasis. This the authors have attempted to supply. It is their hope that many Sunday-school teachers in reading this book will gain a new conception of the teacher's responsibility, and will see more clearly than before the relation of their work to the supreme task of the Christian Church.

The authors have collaborated in the entire work.

George H. Trull,
Jay S. Stowell.

New York City, April 9, 1915.

THE SUNDAY-SCHOOL TEACHER AND THE KINGDOM

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CHAPTER I

THE SUNDAY-SCHOOL TEACHER AND THE KINGDOM

Sunday school was over for the day and the superintendent was alone. For twenty years he had been superintendent of this school. He was proud of that fact and he was proud of the school. The building was well equipped; the average attendance was good; the finances were in a satisfactory condition. Of late, however, certain ideas had begun to trouble him.

He had seen scores of boys and girls enter the lower grades of his Sunday school. He was also aware that the total enrollment of the school had not changed materially for the past fifteen years. For practically every child who had entered the lower grades an older pupil had left the school. All of these pupils he had known personally. Now they were farmers, grocerymen, carpenters, plumbers, clerks, teachers, doctors, lawyers. Many of them had homes of their own. Most of these former pupils were considered "respectable" citizens. About twenty per cent of them were church members. A small fraction of this twenty per cent were active church workers. One member of the school had joined the Student Volunteer Band in college and later had gone as a

missionary to China. Two or three others had undertaken as their life work some form of religious or social service in America. A few made regular contributions to the missionary cause.

In the meantime the Sunday school had lost neither in numbers nor in prestige. Gradually, however, the conviction had been growing upon the superintendent that the Sunday school was not an end in itself; that it existed for a purpose. Of course he had always known that fact, but it had never seemed to grip him before. After all, what was the purpose of the Sunday school? Was his school accomplishing its correct purpose? Had he and his associates ever clearly formulated that purpose? Surely the Sunday school existed to lead the pupils to Christ and to develop them in the Christian life. But, what is a Christian, if not a disciple of Jesus Christ? And what is a disciple? Jesus had explained this himself. His disciples are those who have chosen to follow him only, and to work with him in making the "kingdom" a reality. Only a fraction of this superintendent's pupils were eagerly and anxiously concerned either with the extension of the kingdom to new communities or with its realization in their own communities. Most of them were selfishly seeking pleasure, position, or money. During all these years, then, his Sunday school had been failing to accomplish its true purpose with a very large proportion of its pupils. Surely some of

this apparent failure was due to causes beyond the superintendent's control and that of his associates. And yet some of it might be due to causes of which he was master. It was this thought which troubled him as he buttoned his coat and started on his homeward walk.

The Aim of the Sunday School.—This superintendent's state of mind was a hopeful indication. He had begun to think definitely about the aim of the Sunday school. He had decided that, ultimately, the Sunday school must be tested by the proportion of its pupils who become Christian and by the quality of the Christianity which their lives exemplify. A law school exists to produce lawyers; a medical school to produce doctors. A Christian Sunday school exists to produce efficient Christians. Speaking of the Sunday school, Professor Walter S. Athearn says, "The functions of the church school are (*a*) to develop intelligent and efficient Christian lives consecrated to the extension of God's kingdom on earth, and (*b*) to train efficient leaders for all phases of church work."[1]

Sunday-School Profit and Loss.—A large proportion of Sunday-school pupils leave the Sunday school without accepting Christ as their Saviour and Master. Others become professing Christians of such inferior quality and such lackadaisical

[1] "The Church School," (Page 1) by Walter S. Athearn, The Pilgrim Press.

spirit that their value to the work of the kingdom is slight. It is said that only fifteen per cent of Sunday-school pupils ever become church members.[2] If the Sunday school is judged by the total number of its members who have become earnest, capable Christians, it may be considered a remarkable success. If it is judged by the number of persons who have at some time been its members and then have failed to become a vital part of the organized Christian Church, the Sunday school has failed most lamentably. Probably neither of these judgments is quite correct. The Sunday school has been only one of many factors in the lives of those of its members who have become efficient Christians, and it has played a much smaller part in the lives of those who have failed to become Christians. It, therefore, deserves neither all the credit nor all the blame which is sometimes attributed to it.

A Christian Goal Essential.—Because the Sunday school is a school, the developing needs of the pupil must determine the organizing principles of the work. Because the Sunday school is Christian, however, it is assumed in advance that the pupil will find his richest life by adopting the Christian way of life. This is not discovered by allowing all traits of the pupil to develop

[2] "Church Efficiency," (Pages 14 and 40) by D. C. Tremaine, F. H. Revell Company.

and then selecting for culture those which seem most desirable in each particular case. On the contrary Christian society has already determined that Christian standards are desirable for itself and for the individual. A deliberate attempt is made to make the individual conform to these standards. The methods by which it is sought to attain the goal of a Christian Sunday school may be determined largely by the characteristics of the child at the various stages of his development, but the goal itself will depend upon the educators' interpretation of Christianity.

A Definition of Christianity.—To many the Bible is a message of personal salvation; the Church is the ark of that salvation and the supreme experience of their own religious life is the joy of realizing that they are saved. To others Christianity is primarily a set of rules encouraging certain virtues and discouraging certain vices. It is clear, however, that this is not all of Christianity. If we may judge by the words and example of its founder, Christianity is a great propaganda. It cannot be otherwise. The essence of Christianity is the sharing of one's best with others. But Christianity itself is always the best which the Christian has. The Christian religion contains within itself, therefore, the forces which continually tend to break bounds and over-

flow into new territory. Christianity must express itself, or it is not Christanity. So long as there are persons who are not having a fair chance at Christian opportunities and blessings, the highest form of Christianity's expression will be the sharing of the Christian life in all its fullness with others.

Missionary Work.—All of this outreach of the Church to new communities and to unreached groups and individuals in older communities may be termed missionary, as contrasted with those activities carried on in well-established churches, which look primarily toward the care, culture and training of church members, of children born into the Church and of others closely associated with an organized Christian society. The fact that some of this work is done under the direction of mission Boards, and that some of it is not so done, does not change the character of the work. It is coming to be generally recognized that one of the most important tasks of general missionary agencies, home and foreign, is to induce local agencies to assume responsibility for larger areas and a greater variety of needs in the local parish.

Jesus' Program.—Jesus' program for his disciples began with the task just at hand, but it clearly included the whole world. He called his followers that they might become "fishers of

men."[3] He trained them that they might be the heralds of his message. He started a propaganda which was to be extended by his followers "into all the world."[4] The central theme of his teaching was this world-wide "kingdom,"[5] of which he dreamed. The early disciples "went about preaching the word."[6] To be a Christian in the early Church was to be an extender of the kingdom. Since those early days Christianity has spread to many lands. There are still many places and some vast areas, however, where Christianity is practically unknown. Even in those lands which for convenience are called "Christian" the kingdom is far from a reality. Many in such lands, even yet, are denied Christian privileges. We may well believe that the chief concern of Jesus is still in the extension of the kingdom to the unreached, and its complete realization in communities where a beginning has been made. A reliable and worthy follower of Jesus will share this concern of the great Leader.

The Sunday-School Output.—Intelligent, influential and financially successful adults who are satisfied with themselves if they attend church regularly or occasionally and support in some small way the local church work are not, then, an

[3] Matt. 4 : 19.
[4] Mark 16 : 15.
[5] Matt. 4 : 17.
[6] Acts 8 : 4.

entirely satisfactory product for a Christian Sunday school. Sunday-school teachers may not be content when their pupils become successful lawyers, doctors and business men, who are self-centered and have little or no interest in investing life or money in the work of the kingdom.

Three Kinds of Workers.—In general, progress in kingdom extension is made possible by Christian workers who devote their entire time to the work; by volunteer lay workers who are able to give a portion of their time to it and by that other large group of Christians who through study, prayer and contributions supply much of the moral support, spiritual energy and financial backing which are necessary for carrying on the work. These three groups are not mutually exclusive. It would seem that every Christian should be in one or more of them, each of which sadly needs recruits. The fields are still "white already unto harvest."[7] Many communities in America are entirely without religious opportunities because honest and capable Christian young men have become self-seeking business men when they ought to have given their lives to the work of the kingdom, or, entering the business world, have failed to improve their opportunities for lay evangelism and other forms of lay service. Immigrants come to this country and leave without

[7] John 4 : 35.

coming in touch with Protestant Christianity, because some Sunday-school pupils never become really concerned about the extension of the kingdom. Difficult social problems are unsolved because professing Christians, taught in Christian Sunday schools, are living lives of selfish, personal gratification instead of lives of service. The need on the foreign field is overwhelming and the Church is not supplying the men, the money, or the prayer adequate to meet it.

The Pupil and Service.—Surely there must be some relation between these facts and the task of a teacher in a Christian Sunday school. The educational department of the Christian Church should evidently be training pupils who will meet the world's need. It is not sufficient that pupils shall learn lessons, important as the lessons are. Pupils must be trained to render efficient service. Only in the field of service can a pupil find his highest development. Only through lives of service can the purposes of a Christian society be carried out. On the face of it, the challenge of Jesus to his disciples seems to be contrary to educational principles. How can the highest development of the pupil be secured, when the great Master of the school insists that his followers shall lose themselves in sacrificial service? Yet, strange to say, this is the path of self-realization. "For whosoever would save his life shall lose it;

and whosoever shall lose his life for my sake and the gospel's shall save it."[8] The interests and needs of the pupil are, thus, closely interwoven with those of the world to which he is to give himself in service. They are so interrelated that one cannot be determined without relation to the other.

The Modern Missionary Enterprise.—When the first Sunday school was organized, the modern missionary enterprise of the Church, which has since assumed such vast proportions, had not been undertaken. It is not surprising, therefore, that the Sunday school assumed a form and adopted a type of organization in which instruction concerning the missionary propaganda of the Church and training for participation in it had little or no part. Since the first Sunday school was organized some very important developments have occurred. The missionary enterprise of the Church has grown from a neglected element until it has become perhaps the largest single factor in organized Christian work. As the plan of Jesus has been worked out new meaning has been seen in his teachings. The truth of the words, "If any man willeth to do his will, he shall know of the teaching"[9] has thus been demonstrated. Especially has Jesus' teaching concern-

[8] Mark 8 : 35.
[9] John 7 : 17.

ing the "kingdom" taken on new significance. The Church has begun to glow with a new passion. It is not surprising, then, that Christian teachers should feel that there is now presented a large opportunity for the expression of the Christian motive and a great body of information with which Sunday-school pupils should become familiar. Toward these the attention of pupils should be directed, if they are to understand the purpose of Jesus and identify themselves with it.

Missions and the Sunday School.—Do missions belong in a Christian Sunday school? One may as well ask, "Do trees belong in the forest or waters in the sea?" Of course missions belong in the Sunday school. But why? Is it because missions need the Sunday school, or because the Sunday school needs missions? It is easy to see what the Sunday school has done for the missionary enterprise. It has furnished the volunteers, the contributors, the intercessors, the personal workers, the local evangelists. Missions cannot get along without the Sunday school. Can the Sunday school get along without missions?

The Sunday school would be as handicapped without opportunity for missionary expression as a chemistry teacher without a laboratory or a farmer without a farm. What the laboratory is to the teacher and the farm to the farmer, the mis-

sionary enterprise is to the Sunday school. It is in the missionary expression more completely than anywhere else that the pupil learns Christianity by living it.

It is true that a pupil may be trained in politeness, honesty, temperance and similar virtues without attempting to share with others his choicest blessing, namely, Christianity. These qualities are, however, relatively negative and passive. The pupil needs some big task, some more adequate self-expression, to make the fiber of his moral and religious being strong.

Character as a By-Product.—The well-rounded character which is desired in Sunday-school pupils is not to be attained most readily by centering the attention of the pupil upon himself. This character results when the individual is led to give himself in unselfish service to a great Christian task.

Opportunity for Character Development.—Where is a more worthy task to be found than that of extending the blessings of Christianity to others? There are other tasks, but none more thoroughly Christian and none in which the pupil may express his life more unreservedly. There is more involved than the mere finding of an opportunity for the pupil to express something which he already possesses. It concerns

also the acquisition of that toward which he and his teacher aspire. Christianity is more than an intellectual assent to certain propositions and an adjustment of the life to a set of rules. It is a personal relationship. It is doubtful whether one may enter into the rare relationship with God and man which should be the experience of the Christian, except as he attempts to share his Christianity with another. The missionary expression is, then, not only the proof that a pupil is Christian, but also a means by which Christian character is developed. The task of the Sunday-school teacher is then, in large part, that of relating, not merely the intellect, but the life of the pupil to the missionary task of the Church. As a formally commissioned missionary, as a volunteer worker, or as a loyal promoter and supporter of the missionary enterprise, the Sunday-school pupil may come into a Christian experience which cannot otherwise be assured, and without which his Christian development will be incomplete.

The Sterner Moral Virtues.—Many have deplored the fact that apart from war there is little opportunity to develop the sterner moral virtues. It has been suggested that in the missionary enterprise the Church has a moral equivalent for war; a task which calls out the best in the way of courage, perseverance, endurance and heroism. The Sunday-school teacher who, through instruc-

tion, wishes to build up a high ideal of personal bravery and moral courage need not turn to military heroes. A finer example of heroism cannot be found than the remarkable life of John Williams, the hero of Polynesia, who again and again faced a most cruel death and finally rounded out his long devoted service by suffering martyrdom at the hands of savages to whom he was fearlessly bringing the message of peace. No boy can come in touch with the life of Adoniram Judson, and no girl can read the life of Mrs. Judson without coming under the spell of a heroism which is far finer than is to be found in the annals of battle. At a time when few believed in the foreign mission enterprise, these young people went into a far country where no welcome awaited them; endured hardships, perils, imprisonments and sufferings untold. Through it all, however, they remained true and their courage was undaunted. The lives of Mr. and Mrs. Marcus Whitman and their marytyrdom at the hands of the Indians they had come to serve, the life of Sheldon Jackson, the heroic statesman and missionary of the Great West and of Alaska; these and many other lives contain educational material of a high order for promoting character development. The hearts of boys and girls will beat faster and ideals will be formed which they will never quite lose, as they come to know these stories of true heroism.

A Present Challenge.—Nor need the teacher depend wholly upon illustrations of heroism in the past. There is still demand for the heroic. The day of martyrdom is not yet past in the missionary enterprise. Few may be called upon to suffer violent deaths, but many are needed to live lives of sacrificial service. The group of those who go to the mission field may remain comparatively small. Many, however, will honestly face the call with a readiness to "go," who will be providentially prevented. These will find their spiritual life quickened and their Christian efficiency increased, because of their experience in facing this challenge.

An Ideal of Honesty and Fidelity.—There are many other character qualities, the development of which will be aided by the use of missionary material and by the missionary appeal. If the teacher wishes to build up an ideal of honesty, integrity and fidelity, better material will hardly be found than in the life of David Livingstone. When worn out and sick, he reached the west coast of Africa with his small band of native followers, he must have been sorely tempted to take the boat which he found about to sail for England. He had made his long and painfully laborious journey that he might open a way into the heart of Africa and break up the slave trade which he hated. His physical condition was such as to seem

to amply justify [illegible]ul attention to his own welfare. The fact th[illegible]he had given his word to his dark-skinned friends made him turn resolutely to the return journey, however. The perils o[illegible]swamp and forest were of little significance as compared with keeping his word given to these ignorant men of the wilderness. This is but one illustration of the spirit of fidelity which characterized his entire life. To know such a man presents the challenge of noble living to any Sunday-school pupil.

A Breadth of Sympathy.—Another quality which is desired in Sunday-school pupils is breadth of sympathy. This quality like others is developed through exercise. By means of the newspaper and the public school the pupil's fund of knowledge rapidly increases. Whether or not this broader outlook upon life will be tempered with Christian sympathy, will depend largely upon the ideas which the pupil gains and the ideals which are held before him in the Sunday school. Some one has said that a man will be more concerned about the loss of one half inch of his little finger than to know that ten thousand people in a region far away are dying of starvation. Such undeveloped sympathy is a confession of human weakness and not a sign of Christian strength. By means of careful missionary instruction and abundant opportunity for the expression of sympathy, Sunday-school teachers may help develop in their

pupils a broad Christian sympathy. To study the Mountaineer, the Negro, the Chinese, or the Hottentot from the missionary point of view will make possible the development of qualities of character in the pupil which are not often cultivated by the discussion of the same topics in the history or geography classes of the public school.

Place of Imagination.—In developing the sympathetic quality it is necessary that the imagination shall lead the individual to share to some extent the experience of another. This ability to enter somewhat into the experience of others is not dependent upon the proximity of the individuals. The pupil who can share the experiences of another at the distance of a few miles, can with little difficulty be made to feel with the needs of others at much greater distances. The fundamental human experiences are common to humanity, and a breadth of sympathy which will to some extent identify the pupil with the entire world may be developed before pupils leave the Sunday school, through skillful missionary instruction and training. A pupil so developed has one of the essential qualities of an efficient member of Christian society.

Missions Interpreting the Bible.—Again, the missionary enterprise aids the Sunday-school teacher in interpreting the Bible lessons. The funda-

mental teachings of Jesus have taken on new meaning in the light of a century of aggressive modern missionary effort. The conception of what it means to become a Christian has been modified as experience in winning individuals to Christianity has accumulated. The essentials and the non-essentials of the Christian faith have also appeared in their true light as Christianity has come into contact with other religions. The Christian doctrine of salvation has been better understood as it has been seen side by side with other ideas of salvation. There is hardly an important Christian conception, the meaning of which has not been modified or clarified by the missionary enterprise. Both teacher and pupil will find that knowledge of and contact with missions is essential for an intelligent interpretation of many of the Bible lessons in the Sunday school.

Work of Teacher Incomplete Without Missions.—Thus, knowledge of and contact with the missionary enterprise of the Church supplies that which broadens the pupil's intellect, develops the Christian emotions and the will, and helps to strengthen both the sterner and the finer virtues which should characterize one who has had a complete course in a Christian Sunday school. In addition, missionary education furnishes the training whereby Sunday-school pupils may become

efficient Christians, who will promote the aims of the Christian society of which they form a part. Without missionary instruction and training in the Sunday-school class, the teacher may not hope to discharge his full responsibility for the religious education of his pupils.

FOR DISCUSSION

1. When may a Sunday school be considered successful?
2. Is your Sunday school a successful school?
3. What results can you point to as proof of this?
4. What is the chief purpose of the Christian Church?
5. In what way is the Sunday school related to the accomplishment of the Christian purpose in the world?
6. What is the relation between instruction and training in education?
7. To what extent is it possible for a Sunday-school teacher to influence a pupil's life?
8. How would you define missionary education?
9. What would be your attitude in discussing whether missionary education is an optional phase of religious education? Give reasons in support of your position.
10. What should be the aim of missionary education in the Sunday school?
11. What missionary work should this school be doing in its own community?
12. How may this school develop a vital interest on the part of its pupils in the work done through its denominational mission Boards?

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The Evolution of the Sunday School. By Henry F. Cope. The Pilgrim Press. Pp. 240; cloth, 75 cents.

A most satisfactory brief history of the development of the Sunday school.

THE SUNDAY-SCHOOL TEACHER AND THE WORLD-WIDE OUTLOOK OF THE BIBLE

CHAPTER II

THE SUNDAY-SCHOOL TEACHER AND THE WORLD-WIDE OUTLOOK OF THE BIBLE

The same landscape is regarded differently by different persons. To one it is "beauty," to another it is "home," to another it has possibilities for "financial return." The observer sees only those aspects which his experience and training have taught him to appreciate. Thus it is with the Bible. In it one Sunday-school teacher perceives only a collection of documents of historical interest; another finds a message of personal salvation; still another recognizes the great charter and working program of the Christian Church for the extension of the kingdom of God.

Correct Conception of New Testament Necessary.—Conceptions of the nature of the Christian religion are derived largely from the New Testament writings. It is important, therefore, that Sunday-school teachers discern the nature of the material which they handle so freely in their classes. A certain Sunday-school teacher when asked, "Do you have missionary instruction in your Sunday school?" replied, "No." This teacher was using the book of The Acts as a basis for her lesson material. She was discussing with

her class the life of Paul, the greatest Christian missionary. From Sunday to Sunday his journeyings were traced on the map. The work was proving most interesting and profitable. In spite of this fact, she did not appreciate the missionary character of the material with which she was dealing. If the full significance of the Bible material is grasped, one cannot escape the teaching of missions in the Sunday school.

New Testament Authorship.—There is reason to believe that every one of the twenty-seven books in the New Testament was written by a missionary. Probably more than half of them were written by missionaries while engaged in missionary service. Thirteen of these books are ascribed to Paul. They grew out of his life as a missionary. They were occasioned by situations on the mission field. Most of them were addressed to mission churches or to individuals engaged in mission work. The book of The Acts is devoted largely to an account of Paul's life and work. Thus fourteen of the twenty-seven books present chiefly the work and ideas of one missionary. The general epistles and Revelation were written to meet certain situations in mission churches. It is hardly necessary to analyze the authorship of the New Testament further in order to suggest that it is peculiarly a product of a missionary environment. The epistles are in pur-

pose and authorship missionary, while the Gospels present the Magna Charta of the missionary propaganda, out of which all the books of the New Testament grew.

The Kingdom.—It is possible to grant the historical validity of these statements, however, without fully appreciating their significance. The study of the missionary occasion and authorship of the New Testament should lead to the consideration of some of its most significant teachings. One of the most frequently used figures of speech of the New Testament is that of the "kingdom." It appears ninety-five times in the first three Gospels. It was the first subject of Jesus' preaching, "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand."[10] It was the first petition and the central theme in the prayer which he taught his disciples, "Thy kingdom come."[11] Most of Jesus' parables unfold this conception. He spoke of the kingdom as the "grain of mustard seed, . . . which indeed is less than all seeds,"[12] but finally becomes a great tree; as "leaven" working "till it all was leavened";[13] as the "pearl of great price"[14] for which a man wisely sold "all that

[10] Matt. 4 : 17.
[11] Matt. 6 : 10.
[12] Matt. 13 : 31, 32.
[13] Matt. 13 : 33.
[14] Matt. 13 : 46.

he hath"; as "treasure hidden in the field."[15] His most impressive language, his most carefully selected comparisons were used to describe the kingdom. So much was involved in this conception that it seemed necessary for Jesus to devote much of his teaching to it in order to make sure that it should not be misunderstood. The group which he had gathered about himself did not comprise the kingdom. "Other sheep I have, which are not of this fold."[16] "The field is the world."[17] The members of the group were messengers of the kingdom, they were its agents and they were intrusted with the responsibility of extending its borders. They proclaimed "the gospel of the kingdom." The kingdom, however, was something far greater than any group of men, any nation or any particular type of organization. It had for its potential limits only the limits of humanity. The extension of the kingdom involved much more than the preaching of a gospel of personal salvation for a future world. To be sure it included this, but it also involved the establishment of the kingdom here and now. Jesus might have defined the kingdom as the sway or rule of God. For the early accomplishment of this end his disciples were to labor. One outstanding impression made by Jesus' teaching is that the kingdom is a pos-

[15] Matt. 13 : 44.
[16] John 10 : 16.
[17] Matt. 13 : 38.

sibility on earth. "Thy kingdom come. Thy will be done, as in heaven, so on earth,"[18] was not a carelessly formulated prayer. "The kingdom of God cometh not with observation" for lo, it "is within you."[19] It was only by living in the kingdom here that his followers could become qualified for enjoying its future manifestation. This is brought out clearly in the parable of the talents.[20] There are many passages which seem to indicate that the kingdom is also a future inheritance. It doubtless had both present and future aspects in Jesus' thought. The responsibility of his followers, however, related primarily to making the kingdom a reality in this world. Such effort made the best possible preparation for the kingdom of the future.

The Fatherhood of God and the Brotherhood of Man.—Parallel with Jesus' conception of the kingdom, were his two closely related ideas of the Fatherhood of God and the brotherhood of man. These were not entirely new conceptions, yet they were given new meaning by Jesus. The parable of the Prodigal Son makes vital a conception of God which had been largely overlooked in the teachings of the Old Testament prophets. A Father God cannot be content until everything possible has been done to bring every child into

[18] Matt. 6 : 10.
[19] Luke 17 : 20, 21.
[20] Matt. 25 : 14-30.

a filial relationship with himself, and no loyal child of such a God can be quite happy until every lost brother within his reach has heard the good news of the Father's undying love. Thus the world-wide outreach of Jesus' teaching seems to be all-pervasive.

Jesus Training His Workers.—Jesus' ideal of life was missionary. His high regard for John the Baptist is one indication of this. John the Baptist was in every sense a missionary. Of him Jesus said, "Among them that are born of women there hath not arisen a greater than John the Baptist."[21] His dealings with his disciples provide a similar illustration. His one purpose for his disciples was that they should become missionaries. So far as we know all of them except Judas became missionaries. In fact they had been called to become missionaries. "Come ye after me, and I will make you fishers of men."[22] It was no selfish motive to which Jesus appealed. Persons were to become his disciples that they might win others. This was Jesus' first challenge to those he called to discipleship. His few years of companionship with them were devoted largely to teaching and training designed to fit them for missionary service. In the tenth chapter of Matthew we have a detailed account of one of the

[21] Matt. 11 : 11.
[22] Matt. 4 : 19.

occasions on which he sent his disciples out on missionary trips. Evidently he was training them for future efficiency in similar work. He gives elaborate detailed instructions as to how they are to act and as to what they may reasonably expect to encounter by way of opposition, persecution and rewards. It seems likely that this was only one of many similar commissions. In Luke 9:10 and Mark 6:30, we are told of the return of the disciples from such a trip. Jesus took them apart into a place of quiet, in order to talk over with them the results of their work and point out lessons for the future. Jesus' last request to his disciples related to the extension of the kingdom "unto all the nations, beginning from Jerusalem."[23] Thus Jesus' intercourse with the Twelve constantly revealed his missionary outlook and passion.

Paul.—Next to Jesus, Paul is perhaps the most striking character of the New Testament. He has been a commanding figure throughout the history of the Christian Church. From him we have drawn our lessons of faith, courage, rejoicing and Christian perseverance, and from his teachings we have taken religious conceptions and theological doctrines. It is notable, therefore, that Paul's particular interpretation of Christian truth grew out of concrete experiences on the mis-

[23] Luke 24 : 47.

sion field. The problems which confronted him are the problems which confront missionaries today. He went to a people already committed to certain religious ideas and practices. He found himself under the necessity of inculcating new standards of morality and of proclaiming truths which were to change existing ideas. Out of this concrete missionary situation came much of our theology. Many of the rules of practice which found their warrant in Paul's teaching were designed by him to meet particular situations in new churches and among new converts. The missionary passion literally consumed his life. It was always the "parts beyond,"[24] where he desired "to preach the gospel." Asia might serve as a starting place for his labors, but he must needs press on into Macedonia,[25] Achaia,[26] Italy[27] and Spain.[28]. Into how many other places Paul may have gone we do not know. We do know that to the limit of his ability he endeavored to carry the gospel which had saved him from "the body of this death,"[29] to those who had heard it not. His biographer leaves him at work in the heart of the great pagan Roman Empire.[30]

[24] II Cor. 10 : 16.
[25] Acts 16 : 9, 10.
[26] Acts 18 : 27; I Cor. 16 : 15; II Cor. 11 : 10.
[27] Acts 27 : 1; Rom. 1 : 15.
[28] Rom. 15 : 24.
[29] Rom. 7 : 24.
[30] Acts 28 : 30, 31.

A Dispute in the Early Church.—Despite the missionary teaching and example of Jesus and Paul, it should not be imagined that the early Church accepted the broad missionary program of Jesus without a protest. The Jewish Christian of apostolic days had too lately come out of the narrow conservatism of Judaism. This protest assumed such proportions that a formal Council was held at Jerusalem[31] to determine whether it was necessary for Gentiles to become Jews before becoming Christians. It was the speech of Peter who had previously defended his own practice of preaching to the Gentiles,[32] which finally decided the question. The decision which was in the nature of a compromise did, however, settle once for all the question of the wider outreach of the program of the Christian Church.[33] All of the books of the New Testament were written after this question had been decided, and the missionary propaganda was accepted as an integral part of the program of the Christian Church.

USING THE MISSIONARY MATERIAL OF THE NEW TESTAMENT IN THE SUNDAY SCHOOL

The problem therefore which confronts Sunday-school teachers is that of developing skill

[31] Acts, ch. 15.
[32] Acts, ch. 11.
[33] Acts, 15 : 23-29.

in the use of this New Testament material which is evidently so thoroughly missionary in its authorship, its occasion and its content. Let us examine its content further with this in mind.

Missionary Teachings of Jesus.—Much of Jesus' teaching is so clearly missionary in character that its application is obvious. The great commission, "Go ye therefore, and make disciples of all the nations, . . . and lo, I am with you always, even unto the end of the world,"[34] is such an example. In other cases the missionary teaching is not so direct.

The missionary implications of some of the teachings of Jesus which at first do not seem to be particularly missionary may be emphasized. One example will illustrate: Jesus laid great emphasis upon the necessity and the desirability of sacrifice on the part of his followers. "He that loveth father or mother more than me is not worthy of me."[35] "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."[36] If a man "renounceth not all that he hath, he cannot be my disciple."[37] These and many other words of Jesus indicate his thought concerning sacrifice. It was not the abnormal and exceptional thing, but it was the thing

[34] Matt. 28 : 19, 20.
[35] Matt. 10 : 37.
[36] Luke 9 : 62.
[37] Luke 14 : 33.

which he expected of all his disciples. In teaching these and similar passages in Sunday-school classes, there is afforded an opportunity to lay the foundations of a life of consecrated missionary activity. It has sometimes been felt that it is asking too much of a beautiful young woman or of a brilliant young man, each of whom has spent years in preparation for life's work, to say "good-by" to friends and go to a distant land as a missionary, or to accept a home missionary salary when business opportunities offer. To become a missionary has seemed abnormal and the missionary has been considered in a certain sense "peculiar." In the sense that only a few can become missionaries to distant parts, the missionary is different from others. It is not true, however, that those who stay at home are therefore relieved of the obligation of sacrificial service. Is it not clear that, if this important teaching of Jesus concerning sacrifice as a normal part of the Christian life is emphasized, a very great service to the pupil and the kingdom may be done? Instead of a few exceptional individuals who have caught the spirit of Christlike self-sacrifice, the kingdom needs a host of individuals who have made this spirit a normal part of their Christian life. The pupil must of necessity live such a life of self-sacrifice if he is to have a normal Christian development and attain unto the worth-while things of the Christian life.

New Testament Biographies.—The missionary character of the life of Paul, Peter, John Mark, Philip, Timothy and of many other persons mentioned in the New Testament, of whom we know less, may be emphasized. Pupils should realize that the early Church was completely permeated with the missionary passion and activity. They ought also to understand that throughout the ages the dominant characteristics of a loyal Christian have remained unchanged.

The Acts and the Epistles of Paul.—The book of The Acts is filled with the finest missionary material. In teaching the book it is important that the pupils should realize that therein is recorded the beginning of a program the consummation of which is still in the future, but the promotion of which is now in the hands of the Christian Church.

The epistles of Paul present still another type of opportunity to broaden the life of the pupil and relate it to the work of the kingdom. These epistles grew out of a missionary environment and were for the most part written to missionary churches or to Paul's helpers in missionary service. It is possible to trace parallels between conditions in Paul's time and those which exist today in such a way as to make more vivid the condition of the churches among which Paul worked, and also to promote interest in the Church on

the mission field to-day. In the ninth chapter of Second Corinthians Paul takes up the question of giving as related to the Corinthian Church. In teaching this passage it will be appropriate to call attention to the emphasis upon self-support to-day, both in home mission and in foreign mission churches. Many denominations will not grant aid to a home mission church until a thorough investigation has been made as to whether or not the church members are paying their fair proportion of the expense. On the foreign field great emphasis has been laid upon this matter of self-support, and members of native churches have given to a point of sacrifice almost unknown in our own country. The early Church needed the grace of giving, and the Church to-day needs to have similar habits encouraged, not alone for the amount which will thus be contributed, but equally as much for the effect upon the characters of the givers.

In the second chapter of Philippians Paul exhorts the church at Philippi to lowliness of mind, love and Christian unity. These are the same graces which are so much needed in missionary work to-day. Comity and coöperation have developed rapidly within the last few years both on the home and foreign mission field. The spirit of humility, love and unity is still needed on the mission field. Missionaries need denominational loyalty, but it is far more essential that they

should be loyal to the kingdom and for the sake of the work be willing to cease sectarian strife and unite heart and hand in the common task of the Church. Likewise members and converts in mission churches, particularly need the spirit of love, unity and humility if their example is to bear witness for Christ and the work is to progress.

These are only a few of the ways in which the lesson material of the New Testament may be used to arouse boys and girls to lives of service and to connect their lives with the great missionary program of the Church. Is it not in proportion as the missionary character of the New Testament message is emphasized that its spirit will be correctly interpreted to Sunday-school pupils? Is it not also clear that Sunday-school pupils will be really Christian to the degree that the missionary idea and practice controls their lives?

THE OLD TESTAMENT

In turning to the Old Testament for the purpose of discovering its missionary teaching, one is not so immediately impressed with its missionary character as in the case of the New Testament. The books did not grow out of a missionary propaganda. They were not addressed to mission churches. Their authors instead of being missionaries were in many cases members of the

priestly class of one of the most exclusive of religions.

The Jews who wrote and preserved the Old Testament have never seemed to find in it a warrant for a missionary propaganda. It was fundamentally a missionary question which caused the most important dispute in the early Church, a dispute which so nearly ended in a serious rupture. Christianity had grown out of Judaism. Was it to remain a Jewish faith or become a universal religion? Must one become a Jew before becoming a Christian? This was the question under discussion in the Council held at Jerusalem, the proceedings of which Council are recorded in the book of The Acts.

It may be fair to say, therefore, that the missionary significance of the Old Testament lies largely in the fact that it emerges in the New Testament. In the bulb one does not expect to find the full bloom. In the presence of the blossom, however, one can better understand the meaning of that from which it came. Viewing the Old Testament, then, in the clearer light of the New Testament era, there is to be discovered much that is of missionary significance.

Monotheism.—In this light the first story of Genesis assumes new meaning. The broad clear monotheism here presented, while it does not in itself necessitate a missionary propaganda, does

at least furnish one of the foundation stones upon which the Christian missionary enterprise has been constructed. It is the insistent belief in one God who is the God of the whole earth which sends the Christian with confidence to carry the message of the gospel to other peoples.

The Jew to be a Medium of Blessing.—It is evident also in the early writings of the Old Testament that the Jew believed that in some way he was to be a medium of blessing to the entire world. Just how or when he was to carry out this wider mission does not seem clear. It might be by some miraculous process in which the Jew himself would be but a passive instrument in the hands of Jehovah. The fact that an active missionary propaganda was not inaugurated does not decrease the significance of this conception that the Jew was to become the channel of universal blessing. "In thee shall all the families of the earth be blessed," [38] is a phrase repeated in substance no less than five times in connection with the stories of Abraham, Isaac and Jacob. There are many other passages which indicate clearly that the Old Testament presents a universal message even though it may not lay out a missionary program.

The Law.—The books of the Law concern themselves mainly with a religion which has through-

[38] Gen. 12 : 3; 18 : 18; 22 : 18; 26 : 4; 28 : 14.

out its history remained exclusive and non-missionary. Provision is made for strangers within the camp, however. The universal and missionary elements here are at a minimum. This is the case also throughout the historical books, except as one finds therein the story of the preservation and of the moral and religious discipline of a small people, out of whom were to come a prophet and a religion the like of which the world had never seen.

Poetry and Prophecy.—It is in the poetry and the prophecy of the Old Testament that those teachings appear which most clearly suggest the broad outlook of the New Testament. The Book of Job deals with a problem which is essentially universal and treats it in universal terms. Proverbs, Ecclesiastes, and the Song of Songs are also distinctly universal in application. The same is true of a large proportion of The Psalms. The fact that these writings deal with great fundamental religious experiences is of significance, even though any warrant for a missionary enterprise appears rather by implication than otherwise.

Many of the prophecies were occasioned by very definite situations in the national life of the Jews. It is in this portion of the Old Testament, however, that the great forward look of the Book is to be found. New developments lie in the future.

Just what these developments are to be is not always quite clear. It is expected that in some way Israel is to enter upon a broader program. The national tribulations have tended to spiritualize and universalize the Jewish religion. The failure of the national hopes has fixed the attention upon a great spiritual triumph. Already Jehovah is judging other nations, and bestowing blessing or punishment upon them for the same reasons as upon his chosen people. This is brought out in many passages, particularly in Amos, Joel, Ezekiel and Isaiah. There is no question at all but that Jehovah's reign is to be universal; there is no question about Jehovah's compassion and love for the world. The part which Jehovah's followers are to have in making his reign universal is not yet clear. The missionary purpose is evident, the missionary program is still indefinite. It was difficult for the Jew to overstep the conservative and exclusive policy of centuries.

Jonah.—Perhaps the most definite rebuke to this conservative policy is to be found in the story of Jonah. Jonah was in a very real sense a thoroughly commissioned, if an unwilling, missionary. Here is one who is definitely sent to preach repentance to an alien people. Jonah's reluctance to go is an epitome of the reluctance of the Jew to assume the implication of his own religion.

In rejecting the missionary program which is

implicit in the Old Testament and explicit in the New Testament, the Jew rejected that which might have kept his religion from remaining a nationalistic religion and have made it a world faith.

Missions Have a Biblical Warrant.—In the Old and New Testaments, we find then the warrant for and the program of the missionary enterprise. God's purpose has not changed, but man's part in carrying out that purpose has become clearer as time has advanced. A very definite and large responsibility for evangelizing the world clearly lies upon the Christian Church. It is the rare opportunity of Sunday-school teachers so to lead the pupils that as they study the Bible lessons they shall recognize the missionary implications and be ready to assume the responsibilities involved.

FOR DISCUSSION

1. What had kept Judaism from being missionary and what compelled Christianity to become missionary?
2. Was Christianity the contradiction of Judaism or its fulfillment?
3. In what sense is the New Testament a product of Christian missions?
4. What relation does the teaching of Jesus concerning the kingdom bear to the missionary enterprise?
5. In what sense was Jesus a missionary?
6. What were the arguments for and against the missionary propaganda as presented in the book of The Acts? On what basis was the controversy finally settled?
7. Did the early Church have in mind a world-wide propaganda or a local movement?
8. In what ways have the missionary need and obligation changed since the first century?
9. How can you emphasize effectively in your own teaching the missionary message of the New Testament?
10. In what sense is the Old Testament missionary in character?
11. Where in the Old Testament do we find the most direct missionary teaching?
12. In what ways may a teacher utilize the Old Testament for purposes of missionary education?

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THE SUNDAY-SCHOOL TEACHER AND THE HOMELAND

CHAPTER III

THE SUNDAY-SCHOOL TEACHER AND THE HOMELAND

The work of the Church in the homeland is far more than that of giving to every person a chance to know about and to accept or reject Jesus Christ. Even this, however, is no small task in view of the wide geographical expanse of our country, the diverse conditions under which people live and the fact that one generation may be evangelized and another generation in the same locality may grow up without adequate opportunity to understand and experience the Christian religion. This is what has happened in some eastern states. In communities, where the Church was once strong, boys and girls have grown up without Christian instruction or training. Even when America is evangelized the work of the Church is only well begun. The task of applying the Christian religion to conditions of industrial, social and political life, which are perhaps more complicated than any which the world has previously seen, remains to be accomplished. America is under obligation to demonstrate to the world that Christianity has a message sufficient for the complex life to be found in a great civilized nation. That this is a large and difficult task is evi-

denced by the stories of crime, social injustice, graft and corruption in high circles which appear in the current press. The forces of evil are intrenched and it is requiring all the energy and virility which the Christian Church possesses to make the principles of Jesus prevail in our land.

America and the World.—A country, like an individual, counts finally for what it really is. Today our contacts with the countries in which our foreign missionaries are working are so many and so varied that the work of the missionaries represent only a portion of our total impact upon the life of these countries. What we are in our political, economic and social life speaks so loudly through the lives of tourists and business and political agents that many times the message of the missionary cannot be heard. America is asked to prove to the world that Christianity has a message and a dynamic sufficient for a great nation with a complicated political, social and economic order. Christianity has demonstrated its ability to withstand frontier conditions; deprivation, hardship, suffering and persecution. It has yet to show whether it can remain virile amid wealth, prosperity, ease, leisure and all of the so-called blessings of civilization, and enlist all of these in the promotion of the kingdom of God. The world is seeking to discover whether Christianity is the religion which it wants. The Orient

is open-minded. She is looking for the very best in civilization, and yet such are the conditions in America that sometimes those who are most anxious for the best are perplexed to know whether Christianity is best. Christianity must dominate the life of this country so that she may become a beacon light to the world if the purpose of Jesus is to be carried to completion.

Spiritual Need in Country Places.—Conditions are continually and rapidly changing in America and unforeseen situations are frequently appearing with which it is most difficult to cope. At present the country church presents one of these serious problems. In the past the rural church has been the feeder of the city church, and the teachings and ideals of the country have permeated city life through the constant influx of rural people into the city. For a long time vague impressions existed that the country church was losing its grip upon the life of the people. It is only recently, however, that surveys of communities, counties and larger areas have been made. These surveys have revealed an alarming condition among country churches. Thousands of country churches are entirely abandoned and many others are not adequately reaching the rural populations. In cases where unnecessary duplication of effort has existed there is much need for comity, federation and unity. Overchurch-

ing has existed in many places and sectarianism has been overemphasized. One of the loudest calls of the Church to-day is for a new rural leadership. To become a country pastor and to assume the leadership in the rebuilding of a country community, is a task the importance of which is second to none in the carrying out of the program of the Church for the evangelization and Christianization of America.

The City Problem.—In the city a problem is faced which is even more acute. The population of the cities of the United States has increased thirty-five per cent in a decade. During the same time the rural population has increased only eleven per cent. At present forty-six per cent of the entire population dwells in cities.[39] More and more the city is dominating the national life. What the city is religiously, therefore, will determine the character of the religious life of the nation. In larger cities hundreds of churches have either discontinued work or moved from the very part of the city where their ministry is most needed. The city is made up largely of population from two sources; foreign countries and the rural sections of our own country. Many of the young people coming into the city from the country lack thorough Christian training, while the stream of immigration comes ever increasingly

[39] "The New Home Missions," by H. Paul Douglass, p. 93.

from countries where the Bible and Protestant Christian ideals are relatively unknown. The shifting of city populations makes difficult, consecutive and constructive efforts for uplifting individuals and groups of individuals. The temptations of the city with its opportunities for covering up evil practices imperil the moral life of youth and adults. The arrival of aliens who settle in large numbers in the city tends to decrease the proportion of Protestant Christians in the total population, while at the same time the task of the Church is greatly enlarged.

Immigration.—The city problem is not entirely an immigration problem, nor is the immigration problem entirely a city problem. These two aspects of the task of the Church often tend, however, to become merged. As compared with forty-six per cent of the total population living in cities, seventy-two per cent of our immigrant population dwells in the city. In some cases as high as seventy-three per cent of the children in the public schools in cities are children of immigrants. In the States of Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Michigan, Wisconsin, Illinois, Minnesota, North Dakota, South Dakota, Montana and Utah, the population is already more than half immigrant, or of immigrant parentage. A large proportion of these immigrants have settled in cities. Most of the immi-

gration is now coming from southeastern Europe, from countries where Protestant Christianity is little known and where the Bible is a closed book. To educate these people, to create Christian ideals in their lives, to train them in our social, political and religious practices, presents one of the largest tasks and one of the largest opportunities which the Church in America has ever faced. Many of these immigrants return every year to their native lands, and through them we influence for good or bad much of the world. If we take to the immigrant a Christian message while he is with us, he is likely to carry it with him when he returns to his native land. In one year (1913) 300,000 foreigners who had resided in this country for a longer or shorter period returned to their homes for permanent residence there, and almost as many more returned for temporary residence. The opportunity presented to the Christian Church by the continual ebb and flow of this immigrant tide is past calculating.

Special Needs.—European immigrants do not, however, make up the only groups in our population that make demands upon the Christian Church. There are 3,000,000 Highlanders and 10,000,000 Negroes in the Southland and 300,000 Indians scattered in various parts of the country. These peoples have been called "backward" and this perhaps accurately describes

their condition. There are 46,000 unevangelized Indians and a large number of Southern Highlanders as well as Negroes who do not enjoy adequate Christian privileges and blessings. In 1914, for the first time, the Navajo Indians, many of whom speak no English, had a portion of the Bible in their own language. Over the Mexican border a large number of Mexicans are pouring into the United States. It is estimated that there are at present nearly a million Mexicans within the United States. In the great West there are 300,000 Mormons who control politically and financially vast territory and large business interests. Their ideals and practices are often at variance with Christian standards. In scores of communities no permanent religious work other than that of the Mormon Church has ever been done. In lumber and construction camps are living several hundred thousand men, among whom special types of Christian work are being carried on, but who are largely out of vital touch with the Christian religion. Within comparatively recent years the borders of the United States have been extended to take in new territory. Alaska and Porto Rico, because of location and circumstances, are peculiarly a part of the United States, while for Cuba a new and vital responsibility has been assumed. Thus Eskimo, Aleut, Thlingit and other native stocks of the Northland have come into a new relationship with

us and with their Spanish-speaking brothers at the opposite extremity of our borders.

A large part of the task of the Church in America is, therefore, missionary in its character. It is the task of carrying Christianity, with all for which it stands, into new communities where the Church has not yet become thoroughly established, and to groups in older communities not now enjoying the blessings of the Christian religion.

RELATION OF THE SUNDAY SCHOOL TO THE HOME MISSION TASK

Home Mission Workers Must Come from the Sunday School.—With this entire problem of home missions the Sunday school is concerned in a number of very important ways. The fact that home missions is one of the large present enterprises of Christian society is sufficient to challenge the teacher's attention. If Sunday-school pupils are, as matured adults, to become socially efficient Christians, they must be so instructed and trained that they will be in a position to determine whether the importance of home missions is sufficient to warrant the emphasis which the Church has placed upon this enterprise. If the answer is affirmative, they should be in a position to carry on this work with adequate intelligence and vigor. Without an equipment which

will enable them to do this, they can hardly become really "socially efficient" members of a Christian society.

It may always be assumed that the interests which society in the past has considered important are important unless the contrary is proved. From the Sunday school must come the workers who are to carry the gospel to the Eskimo of Alaska, to the native of Porto Rico and to all the neglected groups of people lying between these two extremes if America is to be evangelized. The Church has undertaken this task but as yet it has not been able to provide adequately for it. Many general home missionary agencies are distressed and bewildered by the opportunities which are open before them and for which the Church is supplying neither the men nor the money. Sunday-school pupils, as the inheritors of the responsibility of the Christian Church, ought to be in a position to decide intelligently whether the work undertaken should be prosecuted with renewed energy or allowed to go by default.

A Christian Environment Essential for the Pupil.—In quite another way Sunday-school teachers are concerned with the success of the home mission enterprise. Nothing is more clearly demonstrated than the influence of environment upon character. A Christian subjected to an un-Chris-

tian environment will find greater difficulty in upholding Christian standards. In many cases Christians subjected to non-Christian environments entirely lose their Christianity. Many Sunday-school pupils have passed through this experience. A Sunday-school teacher, therefore, who concerns himself only with the particular individuals in his class shows neither discretion nor foresight. One who builds a house on the edge of a volcano should know that he runs imminent risk of losing the entire result of his labors. A Sunday-school teacher ought not to become so concerned with his pupils as to forget that they must become part and parcel of the national life. The stronger elements in that life will ultimately conquer. If the teacher, then, is to perform his full duty by the pupils in his class, he must for their sake do everything in his power to make the society in which they live thoroughly Christian.

The population is divided by location and by social cleavage into various groups, but conditions are such that no one group lives unto itself alone. A cesspool of immorality in one portion of a city affects directly or indirectly the ideals of every Sunday-school pupil in the same city. Facilities for travel and rapid transmission of information tend to bring about a similar interrelation between groups geographically separated. No country can become fully Christian, therefore,

while groups of non-Christians exist within its borders.

In many cases the most effective means at the command of the Sunday-school teacher for insuring a Christian environment for his pupils is to send those same pupils out to undertake the task of Christianizing non-Christian groups in their own country. This might seem foolish if the too common conception of a home missionary's limitations adequately presented the whole truth. It is not at all clear, however, that the man who gives himself to a needy and neglected people thereby limits his opportunity for acquiring the worthwhile things of life. On the contrary, it is clear that by such a life of devotion to the welfare of others, a man thereby places himself immediately in line for the acquisition of the best as judged by Christian standards. The fact that a man is a Christian, however, removes any petty consideration of self. Within his circle of interests the welfare of others is included side by side with his own welfare. Even generations yet to be born are encompassed by him. He works confidently for the future although he knows that the accomplishment of his desires may be long deferred. Thus it is that by directing the energy of a large number of Sunday-school pupils toward the Christianization of America, they will find their fullest development and their work will tend toward the creation of such conditions in America as will in-

sure the permanency of the results of all Sunday-school teaching for the present and for future generations.

The Sunday School as an Evangelistic Agency.—In still a third way the Sunday school as an organization is related to the extension of Christianity throughout the United States. Its form of organization is such as to make it adaptable for specific purposes. In the building of our country the Sunday school has played a most important part. For more than three quarters of a century, one organization alone has established on an average three new Sunday schools per day. Many of these Sunday schools have grown into churches, and the lives of hundreds of thousands of persons have been transformed. In frontier places and in sparsely settled districts where a minister cannot be sent and where support for a church is not yet available, a Sunday school may be organized. Through it those in the community who are already Christian are enabled to help themselves and to help others in the community who have not yet become Christian but who are willing to attend Sunday school.

In the same way, through Sunday-school extension work, local churches have been able to reach out into new groups within the community. This has furnished a chance for the expression of the religious life of some of the older pupils in well-

established schools. By serving as Sunday-school teachers in Sunday schools organized for particular groups within the community, they have found a fuller life for themselves at the same time that they were extending the blessings of Christianity to others. Possibly at no one place can the church of the future do more for the extension of the kingdom in America than in the field of lay evangelism through the agency of the Sunday school in the accessible regions round about well-established churches. Many dwellers in towns and smaller cities would be amazed to know that within a distance of four or five miles large numbers of boys and girls are growing up with no Christian training either in the home, in the Sunday school or in church. In communities without number this condition exists. Into such places groups of earnest workers may be sent. A Sunday school may be organized and many children be given the opportunity for a religious education which should be their heritage. The coming of the automobile has put within reach many communities which were not previously accessible.

Home Mission Boards will never be able to superintend this type of evangelism effectively, and it would hardly be desirable for them to do so even if they were able. Here is the particular responsibility of the local church—a chance for the expression of its religious life and an oppor-

tunity to hasten the coming of the kingdom both for itself and for others. One is inclined to believe that the future of the Christian religion in America lies with the local church. Whether or not Christianity succeeds in dominating the life of the nation will depend upon the way Christian churches assume the responsibility for the evangelization of the regions tributary to them. The Sunday school at once offers a method of procedure and an organization fully capable of carrying on this important work if its forces are properly directed.

The Sunday School and Home Missions Inseparably Related.—It is essential then that America shall be thoroughly and persistently evangelized if the results of Sunday-school teaching are to be conserved instead of dissipated. America will be evangelized only as the consecrated energy of Sunday-school pupils is directed toward the task. Because he is a Sunday-school worker, therefore, and because he is a Christian, every Sunday-school teacher is under obligation to be intelligently and earnestly concerned about the home mission task in America and to present it to his pupils as a worthy opportunity for the investment of a Christian's life.

FOR DISCUSSION

1. What are some of the difficult problems which confront the Church in America?
2. What relation does the Sunday school bear to the evangelization of America?
3. What boys and girls in your community unreached by other churches might your pupils bring to Sunday school?
4. What pupils in your class are by nature particularly fitted for some phase of home mission work?
5. Would you be willing to advise a boy whom you loved to become a missionary to the Indians, the Negroes, the Mexicans or other neglected groups instead of entering a business or a professional career, if he seemed equally well fitted for either? Give reasons for your answer.
6. In what ways are home and foreign missions related?
7. Do you consider that the life of a country pastor or a worker among our foreign populations is made up entirely of self-sacrifice? What are its compensations?
8. Should a home missionary be expected to make greater sacrifices than a business man who is a member of a local church? Why?
9. In what way is the Sunday school dependent for success upon an effective home mission propaganda?
10. Are there communities within a few miles of your church where boys and girls are growing up without religious training? If so, where?
11. What will your Sunday school do to enlarge its home mission effort in the community and beyond?

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AMERICAN SOCIAL AND RELIGIOUS CONDITIONS. By Charles Stelzle. Fleming H. Revell Company (1912). Pp. 240; cloth, $1.00.

An excellent survey of needs and problems in America.

IMMIGRANT FORCES. By William P. Shriver. Missionary Education Movement (1913). Illustrated; pp. 277; cloth, 60 cents; paper, 40 cents.

A book which marks an epoch in the study of the increasingly important question of immigration.

MORMONISM: THE ISLAM OF AMERICA. By Bruce Kinney. Fleming H. Revell Company (1912). Pp. 190; cloth, 50 cents; paper, 30 cents.

A concise and reliable presentation of the Mormon situation in America.

ON THE FIRING LINE WITH THE SUNDAY-SCHOOL MISSIONARY. By John M. Somerndike. The Presbyterian

Board of Publication and Sabbath School Work (1914). Illustrated; pp. 169; cloth, 60 cents; paper, 40 cents.
A study of the Sunday-school missionary work of the Presbyterian Church.

Our Southern Highlanders. By Horace Kephart. Outing Publishing Company (1913). Illustrated; pp. 395; cloth, $2.50.
Perhaps the most complete and accurate statement of conditions among the Southern Highlanders.

The American Indian on the New Trail. By Thomas C. Moffett. Missionary Education Movement (1914). Illustrated; pp. 302; cloth, 60 cents; paper, 40 cents.
A very satisfactory account of the progress of Christianity among the Indians.

The Challenge of the City. By Josiah Strong. Missionary Education Movement (1907). Illustrated; pp. 329; cloth, 60 cents; paper, 40 cents.
The standard textbook on the city problem.

The Church of the Open Country. By Warren H. Wilson. Missionary Education Movement (1911). Illustrated; pp. 238; cloth, 60 cents; paper, 40 cents.
An analysis of the present rural situation and a country life program for the future.

The New Home Missions. By H. Paul Douglass, Missionary Education Movement (1913). Illustrated; pp. 266; cloth, 60 cents; paper, 40 cents.
An interpretation of home missions in present-day terms.

The Upward Path. By Mary Helm. Missionary Education Movement (1909). Illustrated; pp. 333; cloth, 60 cents; paper, 40 cents.
A wise and sympathetic presentation of the Negro problem by a Southern woman.

FOR THE PUPIL

COMRADES FROM OTHER LANDS. By Mrs. L. A. Dimock. Fleming H. Revell Company. Illustrated; pp. 75; cloth, 40 cents; paper, 25 cents.

A study of juvenile life in immigrant communities.

GOOD BIRD, THE INDIAN. By Gilbert L. Wilson. Fleming H. Revell Company. Illustrated; pp. 80; cloth, 40 cents; paper, 25 cents.

The story of his life as told by Good Bird himself and translated by Mr. Wilson.

GOOSE CREEK FOLKS. By Isabel Graham Bush and Florence Lillian Bush. Fleming H. Revell Company (1912). Pp. 224; cloth, $1.00.

A story of the southern mountains for Juniors and Intermediates.

HEROES OF THE CROSS IN AMERICA. By Don O. Shelton. Missionary Education Movement (1904). Illustrated; pp. 304; cloth, 60 cents; paper, 40 cents.

The lives of David Brainerd, John Mason Peck, Marcus Whitman, John L. Dyer and Joseph Ward.

PLANTING THE OUTPOSTS. By R. F. Sulzer. Presbyterian Board of Publication (1913). Illustrated; pp. 133; cloth, 60 cents.

The life story of twenty-five years of Sabbath-school mission work on the frontier. Told by a man of ready wit, rare tact and perseverance.

POLLYANNA. By Eleanor H. Porter. L. C. Page & Co. (1913). Illustrated; pp. 310; cloth, $1.25.

The story of the daughter of a home missionary who, on the death of her father, comes East to live with relatives.

THE ALASKAN PATHFINDER. By John T. Faris, D.D. Fleming H. Revell Company (1913). Illustrated; pp. 221; cloth, $1.00.

An account of the life and work of Sheldon Jackson, one of our very greatest home missionaries.

THE BROKEN WALL. By Edward A. Steiner. Fleming H. Revell Company (1911). Illustrated; pp. 219; cloth, $1.00.

This book is a collection of stories full of human interest written in Dr. Steiner's inimitable style. He shows by concrete cases how the new immigration is becoming amalgamated with American life. The two veins of humor and pathos run side by side throughout the volume. "Committing a Matrimony" is one of the choicest stories of the collection.

THE FRUIT OF THE DESERT. By Everett T. Tomlinson. American Baptist Publication Society (1907). Illustrated; pp. 324; cloth, $1.25; postage 10 cents.

A work of fiction, presenting the story of a young seminary graduate who goes to Oklahoma and makes good as a missionary.

THE LITTLE GREEN GOD. By Caroline Atwater Mason. Fleming H. Revell Company (1902). Pp. 146; cloth, 60 cents.

The experiences and impressions of a missionary to India who returns to America after an absence of twenty-five years.

THE PARABLE OF THE CHERRIES. By Edward A. Steiner. Fleming H. Revell Company (1913). Pp. 64; cloth, 50 cents.

An interesting, five-chapter story and parable which teaches the eternal truth of the worth of human goodness be it embodied in Hebrew, Catholic or Protestant.

THE PARISH OF THE PINES. By Thomas D. Whittles. Fleming H. Revell Company (1912). Pp. 247; cloth, $1.00.
A concrete picture of work in the lumber woods.

THE PROMISED LAND. By Mary Antin. Houghton Mifflin Company (1912). Illustrated; pp. 373; cloth, $1.75.
The remarkable experiences of a talented Jewess born in Russia, who comes to America, "The Promised Land."

UNCLE SAM. By Martha S. Gielow. Fleming H. Revell Company (1913). Illustrated; pp. 61; 50 cents.
A mountaineer story of a man and wife who mistake Uncle Sam for a real uncle and who finally leave their mountain home for a trip to Washington to make him a visit.

WINNING THE OREGON COUNTRY. By John T. Faris. Missionary Education Movement (1911). Pp. 241; cloth, 60 cents; paper, 40 cents.
An account of the coming of the Nez Percé Indians from the Northwest to St. Louis for the white man's "Book of Heaven," their sad departure without the Book and the going of Marcus Whitman and Jason Lee and other early missionaries to the great Northwest.

THE SUNDAY-SCHOOL TEACHER AND THE NATIONS

CHAPTER IV

THE SUNDAY-SCHOOL TEACHER AND THE NATIONS

We are living in momentous times. History is in process. Maps of the world are being re-made. Newspapers are recording great political changes which are affecting directly large areas and indirectly the entire human race. Since the beginning of the twentieth century China has become a republic, Korea has been annexed by Japan, progressive ideas have spread abroad in Turkey. Constitutional government has been proclaimed in Turkey, Persia and China. Moslem power has been contracting politically and is no longer a world menace.

These momentous changes are of interest not merely from the political standpoint, but because of their bearing on the progress of the kingdom of God. The Sunday-school teacher should ever be in the watchtower observing such events and be ready to interpret them to the pupil in terms of the kingdom.

Of equal importance with the political changes of the twentieth century is the change in mental attitude that has come over the world in the last century and a half. Two aspects of this are of special interest. First, the attitude of the non-

Christian world toward Christianity, and, second, the attitude of the Christian Church toward the non-Christian world.

Changed Mental Attitudes.—The non-Christian world a century and a half ago was largely isolated. Great sections were still unexplored. The interior of Africa was practically unknown. Japan, China and Korea desired no contact with the rest of the world. They were hermit nations. Means of communication and of transportation were exceedingly difficult. Now all this is changed. The explorer, the trader, the scientist, the diplomat and the missionary have gone to the four quarters of the globe and have established international relationships. Prejudices have broken down and contacts commercial, educational, political, social and religious, have been established. An attitude of receptivity and reciprocity has replaced the attitude of isolation and disdain.

The attitude of the Christian Church toward the non-Christian world has also undergone a remarkable change during the same period. In 1796, on the floor of the General Assembly of the Church of Scotland, Rev. George Hamilton, a commissioner, declared that "to spread abroad the knowledge of the gospel among barbarous and heathen nations seems highly preposterous in so far as it anticipates, nay, it even reverses the or-

der of nature." Doctor Ryland reflected the attitude of the clergy and of the Church at large when he responded to William Carey's exhortation to the English clergy to engage in foreign missions by saying, "Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine."[40] The British East India Company at the beginning of the nineteenth century said, "The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."

It has been well said that the following words indicate the progress of the Church since the eighteenth century in its attitude toward foreign missions: Irrelevant, Indifferent, Impossible, Improbable, Imperative, Indispensable, Inevitable.[41]

The agencies for propagating world-wide evangelism have increased from a dozen in 1800 to more than one thousand at the present time. The Bible has been translated into 500 different languages and dialects so that the Scriptures are now available in the vernacular to approximately seven out of every ten of the world's population of 1,600,000,000.[42] It is significant too that as

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[40] "Life and Times of Carey, Marshman and Ward," by John Clark Marshman, Edition 1859, p. 10.

[41] "The Growth of the Missionary Concept," by J. F. Goucher.

[42] "Report American Bible Society," 1914, p. 12.

many copies of the Bible and portions were sold recently in a single year (1912) in China as existed in the entire world at the beginning of the nineteenth century, approximately, four million.[43] Within a generation have arisen the Laymen's Missionary Movement, the Missionary Education Movement, the Student Volunteer Movement, the missionary departments of the Young Men's and Young Women's Christian Associations, the Christian Endeavor Society, and other organizations of young people that have been and are studying missions. Within the century and a half have arisen practically all of the modern missionary societies. The Church's attitude of apathy and unconcern has given place to a deep sense of responsibility and an organized attempt to discharge it.

The Present Missionary Situation Characterized.— When one reviews the present missionary situation certain other outstanding features are noticeable. The present is a time of flux and change; and of the readjustment of ideas, customs and institutions abroad. The worth of the individual in contrast to the group or the mass is now becoming recognized; woman is being elevated, the home purified, childhood valued and trained. It is a time also of social awakening and emphasis is laid upon Christianizing the entire social order.

[43] "The New Era in Asia," George Sherwood Eddy, p. 17.

Marvelous advance and growth characterize the present period.

The progress of Christianity in China, for example, since the opening of the twentieth century, far surpasses the rate of increase previously. At the beginning of the nineteenth century there was not a Protestant Christian in all China. At the beginning of the twentieth century there were 100,000 Christians. To-day there are more than 300,000, with 2,000,000 additional adherents. There has been an increase of over two hundred per cent since 1900. The significant fact is that the officials and gentry are now favorably disposed to Christianity. In September, 1914, George Sherwood Eddy, the International Young Men's Christian Association Secretary for Asia, visited Peking. President Yuan Shi Kai received him and expressed deep interest in his meetings. The Vice-President of the Republic, General Li Yuan Hung, gave him a special luncheon and asked him to address his family and guests. The Ministry of the Interior, at their own suggestion, granted Mr. Eddy a site for a pavilion for the evangelistic meetings within the Forbidden City itself: "This pavilion," says Mr. Eddy, "was just in front of the Imperial Palace, where to-day resides the little boy Emperor who abdicated the Manchu throne, and where the Dowager Empress ruled with an iron hand from the Forbidden City and guided the Boxer uprising to its

terrible conclusion. It is the first time in history that Christian meetings have been allowed within this sacred precinct. Strangely enough, the Ministry suggested that we place this pavilion next to the sacred altar where the Emperor annually worshiped the 'spirits of the land.' It seemed of strange significance that near the spot where the Emperor prayed to an 'unknown God' for fruitful harvests for his people, we should have the priceless privilege of proclaiming God as Father and Jesus Christ as Saviour at the beginning of this great spiritual harvest among the students and leaders of China.

"The response of the officials and leaders was most notable here in the capital city, which has long been the most conservative center of China. At one meeting held for inquirers who were deemed near the point of decision for the Christian life, I recognized one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist who has given this year $12,000 to Christian work, who is providing free education for several students and distributing the Bible to hundreds in the capital."

On the other hand, the present is a time of reaction. The decadent faiths of Asia are struggling, as it were, in their death throes in an effort to withstand the progress of Christianity. Bud-

dhism is adopting the methods and even some of the tenets of Christianity. Hinduism is attempting reforms from within. "The Indian Messenger," a Hindu paper, presents this strong appeal to its constituency: "Do our Hindu countrymen who are so lukewarm about missions to the depressed classes realize what the Christianization of the masses means? It means in no small measure the wiping out of the hoary Hindu civilization. If the apathy of the Hindus continues, the Christianization of India is only a matter of time."[44] Mohammedanism is aggressively missionary in its effort to combat Christianity, and in Africa particularly the struggle for a continent is on between the cross and the crescent. One cannot put too great stress on the crisis of the present situation. The Orient presents to-day a dilemma of chaos or Christianity which challenges the Church.[45] Now is the time of unparalleled opportunity and responsibility.

In order to appreciate the task before the Church in the foreign field one must look at its various phases; the task numerical and geographical, the task educational, the task medical, the task social, the task evangelistic.

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[44] "Speaker's Handbook," United Missionary Campaign, p. 53.

[45] "The Social Aspects of Foreign Missions," by W. H. P. Faunce, p. 96.

I. THE TASK NUMERICAL AND GEOGRAPHICAL

To declare that there are at present in the non-Christian world approximately 1,116,000,000 people who do not know the gospel is a mathematical abstraction rather than a gripping statement of human need. It affects the average man about as much as to tell him there are 265,896 square miles in the State of Texas. We need a concrete picture of this multitude. If they formed a procession in single file three feet apart, they would extend 633,040 miles or more than twenty-five times around the globe. Traveling at the rate of three miles an hour, day and night, it would take them twenty-four years and twenty-eight days to pass a given point. If they formed a procession two hundred abreast and three and a half feet apart, they would extend from New York to San Francisco.

It is estimated that 500,000,000 of these people die in a single generation, or 41,511 every day. Our task is to give the gospel to our generation. If a single Christian should attempt to reach this larger multitude, spending five minutes with each person, working eight hours a day, it would take him 14,269 years to deliver his message. Evidently this task is impossible. It is the responsibility not of an individual, but of every Chris-

tian. We simply use the illustration to give some idea of the vast multitude who do not know Christ. Let us examine more specifically where these people are found.

In Mexico and Central America there are more than twenty million people with 345 missionaries.

South America is truly the spiritually neglected continent. It is said also that it has more unexplored territory than all the rest of the world together. Its population is approximately half that of the United States, 54,000,000, with about 900 Protestant missionaries. Omitting the wives of missionaries, each worker has a parish of 12,450 square miles with 83,000 people. Except for Christian work on the fringes of the continent, most all of South America is practically non-Christian. A line can be drawn from north to south along which one might journey and be among people the whole way who do not know who God is.[46] Large numbers of the men in the more enlightened centers have left the Roman Catholic Church and are fast drifting into infidelity.[47] The extent of the Amazon Valley in Brazil is such that if the Amazon River flowed east, across North America and emptied into the Atlantic at New York, ocean liners could sail inland as

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[46] Alan Ewbank quoted in "Missionary Programs and Incidents," by George H. Trull, p. 190.

[47] "World Outlook," February, 1915, p. 21.

far as Omaha, Nebraska. In this valley, there are 373 tribes of Indians practically untouched by the gospel. Among them is not a single resident Protestant missionary.

Across the Atlantic from the neglected continent lies the dark continent of Africa. It is "as large as Europe, China, India, United States, Scotland, Ireland, Wales, Porto Rico and the Philippines combined. It has about one fourth the area of the globe. It is as large as North and South America combined, and is four times as large as either Europe or the United States. Africa is forty-five times as large as Texas and could swallow up ten thousand states like Rhode Island. It is as large as the entire British Empire."[48] Eight hundred and forty-three languages and dialects are spoken by Africa's 150,000,000 people. One third of these are Moslems, about 8,000,000 Christians located chiefly in South Africa, and 92,000,000 pagans. Each missionary has a parish between 3,000 and 4,000 square miles with 46,000 souls. There are five great blocks of territory in which there is not a single resident missionary. One of these is four times the size of New York State. Another is three times the size of New England. A third is eight times the size of Iowa. A fourth is a region 500 miles wide and 1,500 miles long. In the upper half of the continent omitting the missions along the Nile and on the

[48] "World Outlook," January, 1915, p. 29.

Mediterraean coast, there is a region nearly as large as the United States with 15,000,000 without a missionary.[49] In this continent as a whole, 50,000,000 people are outside the plans of any missionary society to reach.

In the Near East of Asia, Turkey, Persia and Arabia, there are 31,000,000, most of whom are Moslems, and about 500 missionaries. In Central Asia including Afghanistan, Chinese and Russian Turkestan and Tibet, there are 23,000,000 people and only three mission stations. Those stations are located hundreds of miles apart.

India has a population of 315,000,000, speaking 147 different languages, ten of these being spoken by 10,000,000 or more people, each. Most of the people live in villages, of which there are so many that if Jesus had visited one village a day every day throughout the 1,900 years since his resurrection he would not yet have visited them all. There are 100,000,000 people in India who cannot be reached by the present missionary force in this generation.

Forty-two million of Japan's population of 51,000,000 have been scarcely touched by the gospel and are unprovided for. Of Korea's 12,000,000 many are yet unreached.

China is the most populous country on the globe, with 400,000,000 people. Every fourth per-

[49] "The Call of the World," by W. E. Doughty, Revised Edition, pp. 48-49.

son in the world is a Chinese. There are 2,000 walled cities in China and in more than 1,500 of these there is no resident Protestant missionary.

In the report of the Edinburgh Ecumenical Conference it is stated that of the total population of approximately 1,100,000,000 in Asia and Africa, there are 119,000,000 people for whom no provision whatever is being made by any of the missionary societies. Imagine the entire population of the United States increased by 15,000,000 to 20,000,000 people and the whole multitude pagan, without a single missionary and you get some idea of the needs to-day of those for whom no evangelistic effort whatsoever is being made.

Do these facts grip you as a Sunday-school teacher? Is there any relation between this great unreached multitude and your class of young people?

II. THE TASK EDUCATIONAL

But what is the condition of these millions living in non-Christian lands? What is the task from the educational standpoint? Sweeping generalizations must be avoided. It is altogether erroneous to regard all people who live in non-Christian lands as our inferiors intellectually. Some of the keenest and brightest minds are in India. Japan's rise to a world power in half a century stamps her as the intellectual equal of many of the peoples of the Occident. The people

of China likewise have great intellectual powers, and elsewhere in the non-Christian world are people of keen intelligence.

When we face the educational task of the foreign missionary, we must recognize that the situation varies in different lands. There are distinct classes of peoples.

First.—The primitive and backward races such as live in parts of Africa, in the interior of South America, in certain islands of the sea. Many of these people are so backward that they have no written language. In the nineteenth century 219 languages and dialects of such peoples were reduced to written form by Christian missionaries. But Africa has 843 languages and dialects and many of these yet remain in unwritten form. Such people have folklore and superstitions but no literature. Evidently the task of creating a literature for them is no small one. This must then be followed by the establishing of primary and secondary schools, with particular attention to the various features of industrial training. In South America fifty to ninety per cent of the people are illiterate, and fifty to eighty-seven per cent are of illegitimate birth.[50]

Second.—The peoples possessing a literature but no modern system of education. Among these may be grouped all Moslem people, 226,000,000

[50] "World Outlook," February, 1915, p. 21.

of them, scattered abroad in Turkey, Persia, Arabia, North Africa, Central Asia, India, China and elsewhere. We may also include the illiterate peoples of Central and South America and of Asia and other parts. Only a few of their fellow countrymen are literate.

The Moslems have schools, but their education consists in learning the Koran and the comments thereon by their ancient teachers. They have little conception of modern learning and no desire for it, for their leaders have long regarded with contempt and fanatical hatred anything that is Christian. Their superstition, fanaticism and bigotry are intense. The illiteracy among Moslems is also very great in many lands; in Afghanistan, for example, it is ninety-five per cent. Taking India as a whole, ninety-four per cent of the people cannot read or write.[51] Only six women in 1,000 in India are literate, and in China only one woman in 1,000. As an accompaniment of her inferior and degraded position in most non-Christian lands, woman has been kept in absolute ignorance.

The task, therefore, of modernizing archaic systems of education such as exist in Moslem lands, and have until recently existed in China, and of educating the womanhood of all non-Christian lands is stupendous and beset with many difficulties. Such institutions as Robert College in

[51] Figures based on "Statesman's Year Book," 1914.

Constantinople, the American School for Girls in the same city, the Syrian Protestant College at Beirut have already exerted tremendous influence among Moslems. Such schools are credited with producing the men who have been back of the Reform Movements in Turkey and Persia in the first decade of the present century.

China with her 400,000,000 people has but recently discarded her former system of education, which consisted in memorizing the teachings of ancient sages, and has adopted Western learning. Literally millions of her young people are eager for modern education, but the trained teaching force in China now available is altogether inadequate. Here is an unparalleled opportunity for the Church to supply Christian men and women as educators of the future leaders of the Republic.

Third.—Then there are the peoples in non-Christian lands, having a modern system of education which needs to be Christianized. The government systems of education in Japan, China and in India are cases in point. Think what a revolution in thinking the nebular hypothesis, the atomic theory, and evolution bring to those Hindus who had believed in a cosmogony that teaches that the world rests on the back of a turtle, or that when there is an eclipse of the moon a demon is trying to swallow it but may be frightened away by shouts and by the beating of tom-toms.

Think what the study of modern science means to a Chinese, who from childhood has believed that earthquakes were caused by a dragon in the ground turning over, who has lived in a village or city of crooked streets so constructed for the purpose of confusing the evil spirits of the air bent on mischief. The danger is that in his revolt from folklore and superstition the student of modern ideas may become a materialist. In the University of Tokyo, Japan, a religious census recently taken of its approximately 5,000 students revealed that there were among them six Confucianists, sixty Christians, 300 Buddhists, 1,500 atheists and 3,000 agnostics. Does this show any necessity for Christianizing the education of the Orient?

Who in your Sunday-school class have abilities that might fit them for a part in this great educational work?

III. THE TASK MEDICAL

Excepting Japan, if one examines the medical needs of non-Christian lands, he is simply appalled at the situation. The common idea of disease is that it is caused by an evil spirit possessing the patient, or that it is a god which must needs be propitiated. Smallpox is regarded by the Koreans as such a god and is spoken of as the "guest." The children of the family are not counted unless they have had this disease. The

treatment is to place a straw horse outside the home of the patient in the hope that upon it the god may ride away. With such ideas of the nature and treatment of disease, quarantine of infectious and contagious ailments is unknown. Persons with smallpox, fevers, tuberculosis, leprosy mingle at will with friends and neighbors and thus cause epidemics that carry off thousands. A book appeared some years ago entitled "Murdered Millions." Its title truly tells the result of heathen treatment of the sick. The needs are enlightenment as to the nature, cause, diagnosis and treatment of disease; the establishment not merely of hospitals, but of medical schools and training schools for nurses, where the peoples of these lands may themselves be trained for medical and surgical service. The present provision for such schools in non-Christian lands is pitifully inadequate. In all South America, with a population of 54,000,000, there are but two Protestant mission hospitals and three dispensaries. The two hospitals and two of the dispensaries are in Chile, and one dispensary in Brazil. There is not a Protestant missionary medical school in the entire continent.[52]

In the territory of pagan and Mohammedan Africa there is not a single missionary medical school. There are but thirty-seven students securing any medical training at all from individual

[52] "World Atlas of Christian Missions."

missionaries, and these are scattered among ten different classes, separated hundreds and thousands of miles.[52]

In Afghanistan, Tibet, Russian and Chinese Turkestan, there is not a physician, trained nurse or hospital anywhere among 23,000,000 inhabitants.

In China there are but 207 hospitals and 292 dispensaries for its population of 400,000,000.[52] In connection with medical mission work, there are in the entire non-Christian world but 663 native pupils enrolled in classes for instruction in trained nursing.[52]

In addition to the needs already mentioned, sanitation is urgently required if disease is to be successfully combated. Of this the non-Christian world knows practically nothing. Many of the streets of China are little better than sewers. It is said that in Peking scores of distinct odors and smells are recognizable.

One of the medical missionaries in the Severance hospital at Seoul, Korea, in defining the aims of the Research Department, has outlined a part of the medical task in the foreign field, which in view of other more urgent and immediate needs, has hitherto had less consideration than it deserves. The aims are as follows:

To investigate the medical problems of a people that differ in diet, customs and habits from those previously studied in other countries. To investigate sanitary and

[52] "World Atlas of Christian Missions."

hygienic problems that pertain chiefly to the home; to investigate native foods and food values to determine average dietetic conditions and make experiments to determine the amounts of native foods necessary for life and for efficiency, and to investigate the value of native drugs used empirically for hundreds of years.[53]

According to the records of the New York State Medical Society in January, 1915, there were in greater New York City, 7,724 physicians and surgeons, which is more than seven times as many medical missionaries as there are in the entire non-Christian world. The 303 physicians and surgeons in the Boroughs of Queens and Richmond, New York City, are twenty-five more than the medical missionaries in all India. The city of Brooklyn could furnish from its physicians and surgeons one for every medical missionary that is now on the field in the entire non-Christian world, and still have 969 left to minister to its own needs. How many doctors are there in your community? Look them up in a classified directory or telephone book. Some of the young people in your Sunday school, perhaps some in your class, are planning to become physicians and trained nurses. Point out to them the tremendous opportunities in the mission field for Christlike ministry and summon them to invest their lives in the places of unquestionable need.

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[53] Description of Dr. Mills' work in "Personal Report" of Rev. E. W. Koons, Seoul, November, 1914.

IV. THE TASK SOCIAL

Sufficient has already been said to indicate that the Church has on the foreign field a social task. It aims by the regeneration of the individual to influence and uplift the social order. It also aims by the uplift of society to make the regeneration of the individual easier. Great reforms have been suggested, instituted and aided by missionary effort. The abolition of opium in China and in the Philippines, of slavery in Africa, and of "suttee," which was the self-immolation of Hindu widows on the funeral pyres of their deceased husbands, are examples. These are some of the logical products of missionary effort. Much remains yet to be done. In India the age at which girls may marry needs to be raised, permission must be secured for widows to remarry, and the caste system must be destroyed. The Moslem divorce law which now permits a husband to divorce his wife at pleasure, merely by repeating thrice the formula, "I divorce thee," needs to be changed; the position of woman should be elevated and educational advantages accorded her. The social task of Christianity in the non-Christian world is indicated by the existing conditions on the field. The Sunday-school pupil to whom social service appeals will find in the foreign field the widest possible opportunity for social uplift.

V. THE TASK EVANGELISTIC

The primary aim of missionary endeavor is evangelistic, and in the attainment of it the educational and medical work are contributory. It is possible to minister successfully to the ailments of the body and fail to reach the deeper need of the soul. A man may be educated and yet be morally and spiritually awry. The task evangelistic, therefore, must ever be kept in the foreground amidst all the efforts for physical betterment, intellectual advancement and social uplift. It is to replace false ideas of God, of sin, of salvation, of human responsibility, and of duty to one's fellow man that the truth of the gospel must be proclaimed. The primitive animist who propitiates the malevolent spirits needs a knowledge of one true God and his love to men. The Hindu who sanctions vice as religious, needs higher moral standards and the knowledge that "the soul that sinneth it shall die." The Buddhist who denies the worth of existence and the reality of sin needs to be taught the value of life and of ambition and the need for redemption. The Confucianist who has a high code of morals to which he cannot live up to needs to experience the dynamic of the gospel. The Moslem who so stresses the sovereignty of God as to become a fatalist, and who places Mohammed above Christ, needs to learn that man is accountable because of his free-

dom of choice, and that God is love and that his highest revelation of himself is in Jesus Christ.

The Challenge of Foreign Missions.—Surely here is a task for the Sunday-school pupil of today, when choosing his life work, to go among peoples abroad to whom he can interpret through his life and work the deep things of God. If Christianity is ever to appeal to non-Christian peoples, it must be lived in their midst. Where shall we look for such ambassadors of Christ if not to the Sunday schools? George Sherwood Eddy at the Student Volunteer Convention in Rochester in 1911 threw down this challenge to the young men and women there gathered: "Is your Christianity worth propagating?" That Christianity is worth propagating is not debatable, but it is a fair question whether your type of Christianity, the type of Christianity represented by the average Sunday-school pupil of today who is a Christian, is worth passing on to peoples who already have religions of their own, and with which many of them are satisfied. Is the Christianity of the boys and girls, or of the young men and women of your class so infinitely superior to the religions of the non-Christian lands that you would as a Sunday-school teacher be eager to send any or all of them forth as missionaries? Is their religion so vital, so much a thing of power that it would bear exporting? If it is

not of the missionary type, if it is formal and cold and lacks stamina and vitality, it is your opportunity as a Sunday-school teacher to put before them higher ideals of Christian living and service. To put such ideals before your class demands of you as a Sunday-school teacher the highest type of spiritual life.

FOR DISCUSSION

1. What do you mean by world evangelization?
2. Distinguish from world Christianization.
3. Why is world evangelization easier to-day than a century ago? Give several reasons and select the three which are strongest.
4. What factors make world evangelization difficult to-day? Enumerate those on the foreign field and those in the home church.
5. Is the curriculum of your local Sunday school planned with the definite aim of training the Sunday-school members to become missionary workers and supporters?
6. How can the curriculum be strengthened to secure these ends?
7. How can our Sunday school more efficiently exert a world influence? (Show that by intercessory prayer great spiritual energies are released, and that prayer must be followed by the consecration of gifts and life.)
8. Which phase of the foreign mission task do you consider
   (a) the most difficult? Why?
   (b) the most immediate? Why?
   (c) the most strategic? Why?
9. For which phases of the task are any members of your Sunday-school class best suited?
10. How can you best present privately to these pupils the claim of the foreign field upon them for life service?

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An introductory study of the problem of evangelizing the world. The meaning of the problem, the territory to be occupied and the difficulties to be overcome are stated in a clear and masterly way, and grounds are given for confidently expecting success in the enterprise.

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The personal observations of a medical missionary in northwest India. Also an account of experiences in the zenana homes of Indian princes.

FOR THE PUPIL

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An account of the remarkable life of Ann Haseltine Judson, of Burma, written especially for girls.

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A story depicting the life of the Korean woman in a most interesting manner.

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A popular study of the African, with special emphasis upon his beliefs and superstitions.

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Brief but attractive accounts, with pictures, of missionary heroes with whom boys and girls should be acquainted.

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A most readable book, containing a great deal of information about African life and missionaries' experiences.

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Boys and girls will enjoy this story of David Livingstone who spent so many of his days in camp life.

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A study of Mary Porter Gamewell, one of the most interesting pioneer missionaries to China.

THE SUNDAY-SCHOOL TEACHER AND KINGDOM INVESTMENTS

CHAPTER V

THE SUNDAY-SCHOOL TEACHER AND KINGDOM INVESTMENTS

"I WANT to be a missionary," said a ten-year-old girl one day to her mother. Too young to make a life choice, did you say? Yet not too young to declare a present desire and intention, which, if cherished, will in all probability crystallize into a life decision later. Young children cannot make life choices, but they can express present desires. These may be the same as life choices made later. What was back of the ten-year-old girl's expressed desire to become a missionary? The immediate background was a missionary meeting in which several young people had volunteered for service, but back of that was a Christian home and a training both in the home and church which stressed the beauty of the Christian life and the need of unselfish service for Christ and others. The parents had not only taught Christian precepts but exemplified them, and the declaration of the child was, with such environment and training, but natural.

Spiritual Atmosphere and the Missionary Decision.—It is not unnatural to expect missionary decisions from young people, if in the home and

the church they are surrounded with such influences as make missionary service the normal expression of the Christian life. Many missionaries have declared that in very early life they had the desire and intention to become missionaries. Others have received their call after they had passed out of childhood. The Church in the past has in large measure regarded missionary service as unusual. There are hundreds of churches all over the land that have never produced in all their history a single home or foreign missionary or a minister of the gospel. Others have produced only one or two or several. That church which every year is producing one or more missionaries or ministers of the gospel is exceptional, if in fact it exists at all. Too frequently the church and the Sunday school seem content with holding services, rather than with producing trained and efficient workers.

Many Church Members Inefficient.—The pastor of a prominent church of six hundred and fifty members in the central west said, "I have but one hundred in my church that can be depended on." Of the church membership of the United States twenty per cent efficient is probably a high average. It is said that, if it were possible to cause the temperature of an agricultural district to rise no higher than sixty-five degrees, corn would not thrive, wheat would not mature, apples would not

ripen. The difficulty in the church is lowered spiritual temperature in which strong Christian character does not mature.

If we are to expect missionary decisions in any large numbers in our Sunday schools, the spiritual atmosphere must be charged with more power. When we have higher ideals of service exemplified by consistent Christian living, missionary effort will be considered not unusual but a normal expression of Christian experience. The Sunday school should endeavor to promote such living on the part of its members that the children in the early and impressionable years of life may grow up in a vital spiritual atmosphere. Then, when the missionary seed is planted in the child's mind and heart, there is every probability that it will come to fruition.

Value of Records of Spiritual Growth.—Accurate record of the manifestation of missionary interest on the part of pupils should be kept. Unless this is done, the interest apparent to-day may be dissipated by some counteracting influence to-morrow. Spiritual impulses must be nourished and strengthened. If a primary child is interested in some other needy child of whom he hears and to whom he wishes to give a plaything or other gift to brighten the other's life, record this generous impulse and give it opportunity to express itself again. It is not uncommon to get

from such young children expressions of generosity and of desire to serve others. We must cherish these good impulses and strengthen them by giving opportunity for repeated expression. When a pupil passes from one grade or department to another, the new teacher should regard him not merely as a promoted pupil, but from the files of the school should know his record. Such record should include the pupil's interests, his desires, his ambitions, the forms of service in which he has engaged, the character of his home and such other things about him as will make the teacher intelligent and sympathetic in his dealing with the pupil as an individual. These records are not for public examination, but should be held in strict confidence.

It is essential also that inspiring information should be given concerning needs and heroic missionary achievements. Interest in missionary work will be aroused in the pupils as they are informed of conditions and opportunities on the mission field. From the platform and in the class, missionary instruction must be systematically given. Missionary biography will be of the greatest value in influencing the choice of a life work. Who can read the brief history of Dr. Arthur Jackson[54] of Manchuria without admiring his devotion and without feeling the appeal

[54] See "The Life of Dr. Arthur Jackson of Manchuria," by Alfred J. Costain.

of the heroic? This young Scotch physician volunteered to fight the deadly pneumonic plague and heroically died at his post, only ten weeks after his arrival on the mission field. Who can read of the sacrifice and the splendid achievements of Stephen A. Paxson, the intrepid and untiring home missionary, without a challenge to make the most of one's own opportunities for altruistic service?

Missionary Contacts.—In addition to biography, bring your pupils into personal touch with furloughed missionaries from the home and foreign fields. Arrange not only to have such missionaries address the Sunday school from the platform, but bring them into closer touch with your pupils. Bring them into the class, where at close range the pupils may ask questions and learn further of such particular features of the missionary's work as enlist their interest. If possible, arrange for an informal social gathering in your home where, about the fireplace, or around the center table, the missionary may tell his personal experiences to your pupils. They will never forget such close and vital touch. Their ideas of missionaries and of missionary service will in all probability be greatly modified, and they will realize that the missionary is not a medieval saint with a halo, but a modern twentieth century knight, engaged in a task which de-

mands such qualities and abilities as they themselves possess. Make the most, therefore, of personal acquaintance with missionaries of the best type if you would secure decisions for missionary service from your pupils.

Results of One Teacher's Efforts.—The teacher should seek to help the pupil choose that life work in which his highest self-development will be secured, and his greatest service to humanity be rendered. Thus will he best glorify God. The success of a teacher in these respects is told by Rev. William A. Brown, General Field Secretary of the International Sunday School Association:

"More than thirty years ago a young man with his bride went to live in a little prairie town in Kansas. A struggling Sunday school was in need of workers, and the young woman was asked to help in the work of the school. Although her baby girl was very frail, yet the mother accepted the responsibility for the 'infant class,' as they called the primary department in those days, and she often taught her class, holding the sick child on a pillow in her arms. Closely confined to her home by the responsible duties of the household, the mother could not call upon the members of her class and instead she had them come to see her. She organized them into a mission band and the Bible class on Sundays met as a missionary group on week days. There were never more

than fifteen in the entire class, and yet the teacher set them to work raising chickens and growing things, and by and by they had money enough to support a Bible woman in China. The programs for the week-day sessions consisted largely of missionary stories and incidents, and the children became tremendously interested in the work of Christ in the world. But that was a long, long while ago, long enough to test the value of such a program, and the fifteen little tots grew to be men and women and to-day all are united in the work of the kingdom. One of the little tots grown big went as a missionary to Africa, and when her husband died of the fever she later came home and is now the head of a splendid mission school in the United States. Another went as the wife of a missionary to the Philippine Islands. A third member of that little group of fifteen became a medical missionary in the Philippines. Another became the head of a great Christian Association in the Orient and still another labored with her husband in the regions of Alaska. In a letter to the teacher of the mission band, who had scarcely been outside of Kansas at that time, she said, 'You know, I can never forget the little mission band, for in it you made each one of us feel as though we ought to be missionaries.' "

Motives Influencing Life Choices.—Note that the aim must not be to control the pupil's decision

of a life work, but only to aid him so that he may make his own decision. There are many voices clamoring for attention when the young person in the Senior period reaches the time of vocational awakening. Business, politics, science, education, law, medicine, farming, manufacturing, the army, the navy, and other spheres of activity all present their claims. Into any one of them a young person may enter with the motive of self-advancement and self-enrichment, or of benefiting society and glorifying God. In the advertisements for men to join the United States Army and Navy the appeal is to such motives as the desire for travel, athletics, education, good pay, promotion, care in sickness, and pension after service. The motives appealed to are egoistic rather than altruistic or even patriotic. Likewise the young woman has opportunities opening before her in domestic, business or professional life. Which shall the young man or the young woman choose? and what motives shall enter into the decision? On the one hand are the egoistic, on the other the altruistic. Many factors enter into the choice of a life work, such as one's natural ability, temperament, preferences and the present opportunity. While the Sunday-school teacher must take all these into account as he seeks to help the pupil in his decision, the main things to which the teacher must give attention are the underlying motives and the aims which the pupil has as he

chooses. It is manifestly wrong for the Sunday school to seek merely for sentimental reasons to influence toward missionary service or the ministry, pupils whose natural gifts, temperament and interests render them unfit. All such the Sunday school should seek to direct into some other sphere of activity, always attempting, however, to instill the highest motives and noblest aims, whatever the life work may be.

Some Missionary Opportunities.—Disabuse pupil's minds of the idea that all missionaries are ordained. There is an increasing demand for laymen as industrial teachers, mission treasurers, educators, medical men, and in other positions. The following opportunities requiring much diversity of talent, have recently been presented:

MEN

Engineers: Civil, mechanical, electrical, sanitary, mining.

Teachers: English, French, German, music, mathematics, agriculture, philosophy, accounting and commerce, manual training, economics, history.

Physical Directors: To develop out-of-door sports, gymnasium work.

Architects and Supervising Builders.

Physicians and Surgeons: To serve in hospitals and to itinerate.

Business Managers: For mission stations and colleges.

Stenographers: To serve as private secretaries and to teach stenography and commercial subjects.

Printers: As superintendents and foremen of mission presses.

Ordained Preachers: To serve as evangelists, to organize native churches, to teach in theological seminaries, and to preach to English-speaking congregations.

Women

Physicians and Surgeons: To serve in hospitals and to itinerate.

Nurses: To train native workers where hospitals are established, or to begin work under primitive conditions.

Kindergartners.

Bible Teachers and Evangelists: To lead training classes of native women; to visit in the homes and zenanas; to teach the Bible in girls' schools, and to itinerate among villages.

Teachers: General subjects in the primary, intermediate and advanced grades, requiring college or normal training; biology, mathematics, music.

Physical Directors.

Superintendents: To have charge of orphanages and student hostels.[55]

Who of your pupils might fill such a position as one of these at home or abroad?

[55] The Student Volunteer Movement each year issues a list of the needs as stated by the various Foreign Mission Boards. Address 25 Madison Avenue, New York City. For Home Mission opportunities communicate with your denominational Board.

We hear it frequently said that not all persons can be missionaries. This is true in the official sense of the term, but altogether untrue in the broader sense. The word "missionary" means "one who is sent." Every Christian is one sent to bear witness for Christ, to his fellows and to his community, no matter where he dwells. Because the Korean believers accept this conception of the Christian life, every one is a living witness, proclaiming the gospel to others. It is the patent duty of the Sunday school so to train all of its members that they shall become missionaries of this sort. Broad missionary vision and deep missionary passion should result from training in the Sunday school whether or not the pupil receives and responds to the call to the official service on the home or foreign field.

Missionary Service for Every Christian.—The majority of pupils in the average Sunday school of to-day are not going to become home or foreign missionaries in the restricted meaning of the term. They are going into business, into the trades or professions, but they should be none the less missionary in spirit than those who actually go to the home or foreign field. Their obligation to obey the Great Commission of our Lord is just the same as is the missionary's. If God calls them into business, the trades or professions, it is that these may all minister to the fulfillment

of their missionary obligation. "Every honorable occupation," says Henry B. Wright, "should be a Christian ministry. The professions and trades of men should not be divided into two hostile camps, the religious and the secular.

"The prevalent modern idea that, if a man decides not to be a missionary or a minister he is relieved from all further responsibility for Christian work, is utterly false and pernicious. The decision not to be a clergyman, if a man be a Christian at all, is in fact his act of enlistment in active evangelization. The clergyman may spend much time in his study with the theory of religion. We shall find no fault with him if he does. But the layman must evangelize. The idea that all the Christian layman is under obligations to do is to be an officer in the church, make a regular contribution or hold down a pew on Sunday, is pagan. It is just as ridiculous as if at the outbreak of a war the cadets at West Point and all the graduates should club together and hire the instructors there to go to the front and do the fighting while they either sit and look on, hear the reports from the front or listen to the military band." [56]

Adequate Support Needed.—In the extension of the kingdom throughout the world there is needed

[56] "The Will of God and a Man's Lifework," by Henry B. Wright, pp. 90, 98.

not merely the investment of life but of money. The need of the hour is an adequate support from the home base of the missionary enterprise, both home and foreign.

The Moravian Church in Saxony was in its early days, in 1733, divided into two classes, those who actually went to the field as missionaries and those who remained at home to work and sacrifice to support them. Count Zindzendorf, the founder of the Moravian Church, "held himself and his baronial estate liable for the financial obligations of all Moravian institutions."[57] Manifestly there must be a home base for the missionary enterprise, and those attached to it should be men and women whose real business is to serve the Lord and extend his kingdom.

One of the leading foreign missionary societies, which has 1,226 missionaries on the field in sixteen different lands, is supporting, with the aid of the native church, 5,766 native workers, 173 hospitals and dispensaries (in which were treated in one year nearly half a million patients), is maintaining 1,781 schools and colleges, with over 64,000 pupils, and is supporting ten mission presses, which issued in a single year more than 95,000,000 pages of literature, and all at a cost of less than one half the annual budget of one of our American universities, Columbia, New York City.

[57] "A Man and His Money," by H. R. Calkins, pp. 79, 81.

To support all this vast and varied work the denomination back of this missionary society gave $1.49 per member for the year, or less than three cents a week per member. The same denomination gave the corresponding year for its home mission work, $1.33 per member, or about two and a half cents per week. The gifts by the denomination mentioned are among the first five in the list of largest per capita gifts to foreign missions by Protestant denominations of the United States. When one considers the magnitude of the need and the greatness of the opportunity, it looks as if this denomination, and in fact the church at large at the home base, had not yet as a whole seriously undertaken the financing of the missionary task. Three cents per week per member will never conduct the missionary enterprise on a world scale adequate to the needs.

The same foreign missionary society above mentioned is annually paring down the estimates which the missionaries ask for new and advanced work. Recently, for lack of accommodation, it has had to turn away from one of its schools in the Philippines two hundred and fifty boys who sought an education. It has had to refuse to open a new station in Africa, which promises as great returns as one of the present stations, where, during a recent year, ten hundred and forty-nine persons were received into full church membership, and where, in addition, two thousand were

enrolled in the second year probationer's class in preparation for church membership, and thirteen thousand in the first year's class.

What Some Missionaries Are Doing.—The Sunday school has, then, a very distinct obligation to inculcate such ideas of Christian stewardship that the work of the missionary enterprise may be adequately financed. Many missionaries on the field, men and women of the highest type of Christian culture, are gladly giving their all. A medical missionary in China has recently opened a new hospital at Chefoo costing more than $30,000, a large part of which he gave himself. Another missionary, whose work is in India, a man of wonderful medical skill, is receiving a salary of $100 a month. The Maharajah of Kolhapur said of him, "If he should go to Bomaby or Poona to practice, his income would not be one farthing less than 6,000 rupees ($2,000) a month."[58] He prefers to labor as a medical missionary, with an income barely sufficient for his needs, rather than practice his profession to make money. Still another missionary in China writes: "If it seems sometimes we do very little to help financially, please remember that practically every one of us has one or more Chinese students in training somewhere. We maintain a Chinese boy and a

[58] "Around the World Studies and Stories of Presbyterian Foreign Missions," by Drs. Bradt, King and Reherd, p. 119.

Chinese girl in school, and they can only stay there while we support them. Years ago Mrs. L—— (his wife) and I found out that such investments pay well as a rule. By making a little sacrifice some years ago, we put three boys through medical school and two of them are here doing the bulk of the work in our hospital, and one is helping Mr. J—— at Taoyuen. The day before the Board's letter came, we decided that we must share a little of the tiny surplus we have been able to put by, by doing without a vacation for two summers."

These illustrations of the investment of life and money on the part of the missionaries themselves should incite Christians at home to a like consecration. The fact is, however, that there are church members to-day all over America who openly declare they do not believe in missions, and they are unaware of their spiritual defection. Some people who have been pupils in the Sunday school have neither missionary vision nor passion. They are absorbed in their individual pursuits, in the acquisition of wealth, in personal pleasures, and have no vital interest in the advancement of God's kingdom on earth, though they may repeat daily, "Thy Kingdom come. Thy will be done, as in heaven, so on earth." An illustration may make this clear.

A church member in Illinois, worth at least $350,000, one Sunday morning after church heart-

ily commended a speaker representing a home missionary cause. He shook his hand warmly and said he endorsed his sentiments that it was necessary to save America, and added that he did not believe in sending money across the seas. The speaker, on the following day, inquired of a resident of the town for the names of persons who were able to contribute to the cause he represented. He was given, among others, the name of the man who had commended his address on Sunday morning. Accordingly he called upon the man who indignantly inquired: "What do you come to me for? I gave twenty-five cents toward your work in church yesterday morning."

Some Illustrations of Good Stewards.—On the other hand, there are many men and women who fully recognize their stewardship and who are discharging it. A whole family of business men, father and brothers, in the city of Toronto, have adopted the practice of giving every cent they make over and above their actual expenses, to the extension of the kingdom of heaven on earth. They are in business to make money for the purpose of extending the kingdom of Christ.

Mr. Shenstone, at the close of an address on "Stewardship" in the Buffalo convention of the Laymen's Missionary Movement, in 1909, was asked by Mr. Campbell White what rule he had

adopted. He replied that early in his business life he had given ten per cent; finding himself making too much money on the balance he gave twenty-five per cent; still not satisfied, he cut his income in two. Mr. White asked him where he had stopped, when Mr. Shenstone asserted that he now refused to add another dollar to his capital wealth, but determined to give every cent over and above his actual family expenses to the extension of the kingdom of Christ on earth.

In the city of Philadelphia there is to-day a Christian business man who has had a financial and missionary conversion. Instead of devoting his time to amassing larger sums for himself, his main interest is the promotion of the kingdom. He has made several trips to the Orient studying heathenism and the needs of the mission field at first hand. He has opened an office and employs a staff of workers for the express purpose of promoting the cause of missions.

Miss Grace H. Dodge, of New York, who died in December, 1914, was a woman of large wealth and a good steward. Her benevolences were local, national and world-wide. An editorial in the New York Evening Post pays this tribute:

"Society editors found nothing at all to interest them in the happenings of her spacious home, for they were usually earnest, religious gatherings, and always dealt with some problem of bettering humanity. She had a talent for avoiding

publicity; or, better, hers was the true modesty which shrinks from any heralding of good deeds, however great their unselfishness and generosity. She always had time to attend to her benefactions, and to put into them something of her large-hearted self; and that free giving of herself was her greatest contribution. Few men or women have ever shown so great a sense of the social responsibility of wealth. It may be trite to say it, but there would be little objection to the amassing of wealth, if it could always be in the hands of such trustees as Miss Dodge and the members of her family. Certainly her life was wholly given to others, yet hers was not a somber personality, or one too absorbed in large affairs to take the keenest human interest in all things about her. She must rank as one of the country's great benefactors, though she would have been quick to deny it; and she concealed much of her giving, so that probably no one will ever know its extent."

The Need of the Hour.—The need of the hour is for consecrated acres and farms, factories and mills, offices and shops; Christian men actually in partnership with God, and as missionaries in spirit using their business or profession to promote the kingdom of God rather than to amass fortunes for themselves. Hon. Chester W. Kingsley used to say, "Lord, give me a hand to get and

a heart to give." These were his expressed convictions regarding money. "Why should not a Christian business man open an account with the Lord in his ledger and treat it with all the sanctity and promptness that he would his account with any business firm? Resolved to do it."[59] And he did. As a result he gave away as God's steward half a million dollars.

The president of a successful manufacturing company in Kansas has incorporated a benevolent association, so that if his business continues profitable, funds which he has been giving to God's work may after his demise be used in the same or similar channels. His sons became the original trustees of the corporation, and the founder transferred to the company a percentage of his stock in his business, which was considerably more than one half of his holdings. The trustees executed back to him a power of attorney to vote and control this stock during his lifetime. This steward of the Lord writes:

"So many of us as soon as our business commences to pay big dividends, immediately set to work to find other investments in which to place the surplus funds. I believe when the Lord has enabled us to make a success of one line, that we should stop right there and give him all the surplus above our requirements for that business and

[59] "Stewardship," by C. C. Cook, p. 51.

for our families. I am sure that our lives would be lengthened and we could get much more satisfaction out of them if men would adopt this principle.

"I have stopped entirely making any material investments. No amount of profit is equal, in my estimation, to the good one can do in these strenuous times for religious and altruistic work."

Potential Givers now in the Sunday School.—Not every Sunday-school pupil will become a home or foreign missionary, but every one of them will acquire a certain income from patrimony, wages, business, trade or profession. It is the Sunday-school teacher's opportunity to impress upon each pupil the idea of stewardship, so that all funds and property will be handled not for personal aggrandizement, but for the extension of God's kingdom. David Livingstone's attitude toward property should be inculcated, if the missionary enterprise is to be adequately supported from the home base. "I will place no value on anything I have or may possess except in relation to the kingdom of Christ." If every Sunday-school pupil adopts this attitude toward property, there will be no difficulty in financing the missionary enterprise at home or abroad in the days to come. Some of the pupils in the Sunday schools of to-day are going to be merchant princes, the magnates, the millionaries of to-morrow. Toward them as well

as toward those who will control less wealth we have an immediate duty. They must be taught stewardship.

The Sunday-School Teacher's Opportunity.—The Sunday-school teacher must needs be a seer, therefore, one who can discern in his pupils qualities that will make the future missionary or the future supporter of missions. Good health, good humor, ability to get on well with others, intelligence, high moral standards, perseverance, patience, pluck—these are some of the qualities demanded of the missionary whether at home or abroad. Some of your pupils doubtless have these traits. Can you picture them on the mission field some day because of the impulse you awakened in them to engage in such service?

Do you see in others of your pupils qualities which will make them successful in business, the trades or professions, and their abilities consecrated absolutely to the extension of the kingdom?

In proportion to the distinctness of our missionary vision and the zeal with which we bend our energies toward the accomplishment of the missionary purpose of Jesus, our Sunday-school work will become genuinely vital and the boys and girls in our keeping will be led out into the rich full life which should be their heritage.

FOR DISCUSSION

1. In the history of your Sunday school, how many pupils have become ministers of the gospel? Home missionaries? Foreign missionaries?
2. If living, where are they now located, and what contact has the school with them?
3. How can such contact be made more practically helpful to the school at present?
4. What members of your present Sunday-school class do you think should become ministers or missionaries?
5. Have now a brief season of prayer that God would call some to such spheres of service. Pray for the pupils by name.
6. What evidence have any of the pupils in your class given that they have any interest in missions? Who have shown this interest?
7. What can you do to strengthen it, beginning this week?
8. What can you do to arouse a missionary interest in those members of your class who have shown no interest in missions?
9. What activities, based on the natural interests of your pupils, can you suggest that would arouse and quicken missionary zeal?
10. Find out by personal interviews with each member of your class what plans they have for life work, and what are their ideas of stewardship.
11. In the light of this discovery, where should you place emphasis in your teaching?
12. In which of your pupils do you see response to your teaching expressed in actual practical life?

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Candidates in Waiting. By Georgiana A. Gollock. Student Volunteer Movement. Cloth, 50 cents.

A manual of home preparation for foreign missionary work.

The Call, Qualifications and Preparation of Candidates for Missionary Service. Student Volunteer Movement. Pp. 248; paper, 35 cents; cloth, 50 cents.

Papers by missionaries and other authorities, such as Robert E. Speer, Eugene Stock, Henry Jessup, and others.

The Future Leadership of the Church. By John R. Mott. Student Volunteer Movement. Pp. 208; cloth, 50 cents; library edition, gilt edge, $1.00.

The object of this book is to aid in enlisting more of the ablest men for the ministry.

What Constitutes a Missionary Call? By Robert E. Speer. Student Volunteer Movement. Pp. 31; 5 cents.

A searching analysis of some objections to volunteering for foreign missions.

Stewardship

A Man and His Money. By Harvey Reeves Calkins. The Methodist Book Concern. Pp. 367; cloth, $1.00.

A study of stewardship in its fundamental aspects. . . . A human document of deep and compelling interest.

Over Against the Treasury. By Courtenay H. Fenn. Westminster Press. Pp. 100; board, 60 cents.

A vision which brings home in a vivid way the responsibility of Christians for world-wide evangelization. It reminds one of "What Would Jesus Do?"

Stewardship and Missions. By Charles A. Cook. American Baptist Publication Society. Pp. 170; cloth, 50 cents; paper, 35 cents.

Brief and very suggestive.

With You Always. By Courtenay H. Fenn. Westminster Press. Pp. 238; board, 75 cents.

A sequel to "Over Against the Treasury."

THE SUNDAY SCHOOL ORGANIZED FOR KINGDOM PROMOTION

CHAPTER VI

THE SUNDAY SCHOOL ORGANIZED FOR KINGDOM PROMOTION

In the construction of a building it is necessary to have a plan, materials and workmen. So in the Sunday school the missionary essentials are a definite, clear-cut plan or policy; materials or equipment with which to work, and a missionary committee to make the policy effective by use of the materials.

Any adequate missionary policy will provide not merely instruction, but training. Education is concerned with the broadening of the intellectual horizon, the culture of the emotions and the challenge of the will. It is possible for a pupil to have an intellectual grasp of the missionary situation and remain unmoved. The Sunday-school teacher's task is a large one, therefore, than mere instruction in knowledge. He is concerned also with the education of the feelings and of the will. Action is influenced often more largely by the feelings than by the intellect, or as Professor St. John puts it, "We act in view of what we feel rather than of what we know." Education is incomplete without both impression and expression. In fact expression is a part of acquisition. We have not

actually acquired or learned what we do not express.

The Sunday-school teacher is concerned, then, with these two phases of education, instruction and training. Let us see what the Sunday school may provide for missionary instruction and training.

MISSIONARY INSTRUCTION

Missionary instruction may be given both during and outside of the Sunday-school session. Most Sunday-school workers to-day realize the need of more time for religious education, and efforts are being made to secure it by lengthened sessions on Sunday or by supplemental sessions during the week. The difficulty with such supplemental sessions is that only a portion of the school's membership is reached. This is the case with missionary instruction in various missionary organizations and bands.

Let us see, however, what is possible during the Sunday-school session. There may be missionary atmosphere, platform instruction, class instruction or a combination of any of these.

Missionary Atmosphere. — Missionary atmosphere should be constant in the school. It is created by the display upon the walls of pictures, maps, mottoes, charts, diagrams and like visible objects which require no time from the Sunday-

school session, but which present their message to the eye. All but the pictures can be made locally or purchased. Photographs of famous missionaries enlarged for framing and finished in sepia or black and white can be obtained at small cost. When such pictures are secured an unveiling ceremony will call attention to them and quicken interest.

Platform Instruction.—Instruction adapted to the needs of the pupils may also be given from the platform in the various departments. This instruction will be varied. On special occasions, such as Easter, the Thanksgiving season and Rally Day, the entire session may be devoted to a missionary program. Many of the denominational mission Boards supply such programs upon request. Some schools use a missionary program once a month, devoting to it the opening period of fifteen or twenty minutes. Such programs are frequently issued by the Missionary Education Movement.[60] Similar programs may be prepared by the Missionary Committee of the local Sunday school.

Also from the platform, from week to week, as an integral part of the opening or closing periods, items of missionary interest may be used as introductory to Scripture, hymns or prayer, or as

[60] "New Era Programs," 5 cents; "Services of Worship for the Sunday School," based on the theme Brotherhood, 10 cents; "Missionary Programs and Incidents," pp. 274, 50 cents.

independent items. For example, one of the following might be used:

Some years ago when the evangelist George Barnes was conducting meetings in Kentucky, he visited an old mountain woman, and was telling her the story of the crucifixion of Jesus. She had never heard it before. She listened with great interest and inquired, "Did you say this happened a long while ago?" "Yes," said Mr. Barnes, "nearly nineteen hundred years ago."

"Do you mean to say that they killed him, when he had come down on earth for nothin' but to save 'em?" "Yes, they crucified him," was the reply.

A tear was seen to trickle down the wrinkled cheek of the old woman, as she said, "Well, let's hope it ain't so."

She did not know it was necessary for Jesus to die. She had never heard what the prophet Isaiah said of him, "It pleased the Lord to bruise him." So let us turn for our Scripture lesson to-day to the fifty-third chapter of Isaiah and let us read responsively verses 3-7, that tell about the suffering Saviour.[61]

One day, in Central Africa, George Grenfell, the missionary, was on a boat approaching a village on the banks of one of the tributaries of the Congo River. As he drew near, he noticed on the shore a number of young people assembled to welcome him. He heard the sounds of music floating out to him across the water, the strains of "All hail the power of Jesus' name," sung to the tune of Miles Lane. As he listened, and thought how these African young people had given up their heathen-

[61] "Five Missionary Minutes," and "Missionary Programs and Incidents," by George H. Trull, each contain material of this nature.

ism and were singing praises to the name of Christ, his soul was thrilled with joy, and he, too, broke out into singing, joining in their song.

Let us sing that hymn to-day in our Sunday school and with the same spirit and feeling we would have put into it, if we had been out there with George Grenfell in the heart of Africa.[62]

The following illustrates a method of utilizing current events:

Many of you have doubtless noticed in the newspapers during the past week accounts of the bombardment[63] of the Turkish forts in the Dardanelles by the allied French and English fleets. This is causing fears of a massacre of foreigners in Constantinople by the Moslem population. In Constantinople there are a number of American missionaries. Robert College and the American School for Girls, both of them missionary institutions, are also located there. We can help these missionaries and the native Christians just now by prayer. Shall we do it? Let us all bow our heads, and pray silently that, if it be God's will, a massacre may be averted and that the missionary property may be preserved from destruction. Will Mr. ——— then voice our united petitions?

Class Instruction.—In addition to the platform instruction, the teacher in his class work will find abundant opportunity for missionary education. An intimate knowledge of the pupil's environment and interests is essential if missionary instruction and training are to be vital. Through

[62] "Five Missionary Minutes," and "Missionary Programs and Incidents," by George H. Trull, each contain material of this nature.

[63] This Prayer introduction was used appropriately on Sunday, March 15, 1915.

the newspaper and the public school the pupil's fund of knowledge rapidly increases. The Sunday-school teacher may to some extent correlate his missionary teaching with the work in the public school. When could there be a better time to use in the Sunday school the stories of Marcus Whitman and Jason Lee, as told in "Winning the Oregon Country,"[64] than when the history class in the public school is studying the development of the great Northwest? When the geography class is studying Africa, "Uganda's White Man of Work"[65] and "Livingstone the Pathfinder,"[66] should be often in the Sunday-school teacher's hands. Equally appropriate times arise for the presentation of missionary material concerning China, India, Alaska, Porto Rico, the American Indians and other phases of our home and foreign mission problems.

The teacher with missionary outlook will also use missionary illustrations whenever they are appropriate, drawing them from missionary biography, history and also from current events. He will make clear that missions are a living reality now in process. He will discuss present-day needs and opportunities. He will interpret in terms of the kingdom political events that have

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[64] By John T. Faris.
[65] By Sophia Lyon Fahs, Biography of Alexander Mackay.
[66] By Basil Mathews.

any bearing upon the missionary enterprise. This he will do with an imagination and sympathy that will enable him to appreciate the significance of the facts.

The teacher should also present to the pupil the facts that will enable him to judge the relative needs in the various departments of the kingdom work. Sunday-school pupils should become familiar with the various Church Boards, their functions, their policies and their needs. These must be presented to pupils, if they are in any intelligent way to assume responsibility for the larger work of the Church in the future. To this end literature should be secured from the mission Boards from time to time and used with discrimination among the pupils. Correspondence with the mission Boards on the part of pupils and teachers should be encouraged. Names of pupils who are planning to become home or foreign missionaries or who are seriously considering the question should be forwarded to the appropriate mission Board. Pupils should become familiar with the names and duties of the various mission Board secretaries of their denomination, and with the achievements of prominent denominational missionaries. The habit of contributing to the work of the denomination done through these Boards should also be established. The pupils should be made to understand that the organized missionary work of the Church is carried on by

a great living, throbbing human organism of which they form a part, and not by a machine which operates independently of the allegiance of its individual constituents.

The Sunday-school curriculum should not neglect the historical background of modern missions, but should give a constructive presentation of the progress of the kingdom since New Testament times. Boys and girls should understand the missionary journeys of Paul and other missionaries of New Testament times. Since Paul's day thousands of important missionary journeys have been made, and with some of these the pupil should become familiar. Then, too, the line of the great missionary apostles did not end with Paul, and Sunday-school pupils should have an opportunity to become acquainted with the great outstanding missionary characters of the Church. Robert Morrison, William Carey, Adoniram Judson, Ann Haseltine Judson, Robert Moffatt, David Livingstone, John Eliot, Marcus Whitman, Jason Lee, Bishop Whipple, Sheldon Jackson, these and others should become familiar figures to our Sunday-school pupils. How can they understand the present program of the Church if they do not know of the struggle, pain and sacrifice of these heroes of the past?

Outside the Sunday-School Session.—Missionary instruction may also be given outside the regu-

lar session of the Sunday school. It may be through the general reading of missionary literature such as books, magazines, or leaflets, to which the pupil has access. Whether or not a pupil will read a book or magazine, often depends as much upon the way it is presented to him as upon the publication itself. The teacher's statement that the book is one which the pupil ought to read may be just the thing which will turn him against it. There is nothing quite like a story from the book itself to arouse attention. If this is inherently interesting, the pupil will, in most cases, read the book without further suggestions. Missionary instruction may be given also through the preparation of some assignment from the teacher; some topic to investigate.

Similar instruction may be given through mission study in the class as a whole, meeting at a time other than during the Sunday-school hour. Missionary instruction may also be given to an organized class in the Sunday school or to a mission band or some other organization with which the Sunday-school pupils may be affiliated. Program meetings may be held of various kinds such as stereopticon lectures, dramatic entertainments, pageants or impersonations. Missionary games might also be used, such as "Who's Who in Missions,"[67] which is similar to the well-known game of authors.

[67] Published by The Sunday School Times Co. Price, 50 cents.

MISSIONARY TRAINING

So far we have considered missionary instruction. Education is incomplete, however, with mere instruction. It must also train the feelings and challenge the will. Missionary education, to make its highest contribution to character development, must provide opportunity for interest to find expression in such practical ways as intercession, giving and service.

Training in Intercession.—The great need of the hour is the practice of prayer. The Sunday-school pupil cannot be trained in prayer unless he actually prays. The scope of his prayer life will be greatly broadened as he learns of the needs of others. It will be relieved of the formality and monotony characteristic of self-centered prayers.

We must make it natural for the Sunday-school pupil to pray when he learns of conditions of need. One effective method is to hold brief seasons of silent prayer for specific needs stated by the superintendent. These seasons should ordinarily last not more than fifteen seconds, and then some one should be called on to voice audibly the concerted petitions. Another method is to follow for any month the topics suggested in the denominational prayer cycles, home and foreign. Some information about these topics should be

given so that the prayer may be definite and not too general. "Lord bless China" is comprehensive, but it is more specific to pray, "O Lord we thank thee for the changed attitude in China toward the gospel, for the open minds of the officials, their readiness to investigate the claims of Christ upon their lives. We pray that the government students now enrolled in Bible classes may through the study of this Book be led to Christ, and that they may propagate throughout the land Christian ideals and principles. In the name of Christ we ask it. Amen."

The school should be informed of answers to prayer in general on the mission field, and of answers to their prayers. Through experience in prayer they must learn that intercession releases great spiritual forces and energies.

Training in Giving.—The objects toward which one's sympathies go out, and the objects for which he prays are the ones to which he will desire to give. Giving is an art. It is also a grace. It can be developed, however, only by practice. The amount of money which the Sunday-school pupil is able to give is secondary as compared with the good which comes to him through giving. A speaker at a missionary meeting once remarked that the American people, as a rule, have their benevolent impulses under perfect control. In fact, they are under such control that many

adult Christians are in no way stirred by the appalling needs at home and abroad.

There are two great claims that the Sunday-school pupil should be taught to recognize in his giving, local support and benevolences. By local support we mean support of the church in its entirety rather than the support of the Sunday school as separate and distinct. In that case the support of the Sunday school should be included in the budget of the church. The Sunday schools that take a monthly offering for benevolences are training the pupils, perhaps unconsciously, in the conception that the benevolent offerings are only one fourth as important as is local support. Schools which raise their benevolences solely by occasional special offerings train the pupil in the idea that benevolences are only an occasional demand. The result is that many church members to-day disclaim any obligation to benevolences or missions and do not give to them. Where duplex envelopes have been introduced in the churches, seldom is it found that there are as many contributors to the benevolences as to the church support.

The writer one day observed the checking up of the gifts in the benevolent side of the duplex envelopes in a prominent church of over one thousand members in central New York. Many of the envelopes were empty, and on inquiring he was told that about one third of the membership

of this church did not contribute to the benevolences.

There are some who hold the view that contributing to church support can hardly be termed giving, because one secures full value in sermons and ministrations by the pastor and church for all that is paid in. The church is really an asset in the community and helps real estate values. You would not care to live in a town in which there was no church. It renders a distinct service to every member of the community, and to contribute to its support is simply to pay for benefits received. If I go into a grocery store and get a bag of flour or a package of sugar in return for money I hand the grocer, I do not consider that I have made him a gift. He has given me full value for my money. Likewise the church gives full value for all its members contribute to it, and so does the Sunday school. Hence the need of training the Sunday-school pupil to a sense of obligation to others, to the support of missions at home and abroad. It is through such giving that character is really developed and strengthened.

The value of the specific object should be mentioned. Giving as well as prayer should be definite. There are graded interests, hence graded objects of giving should be provided. These are all met in the "Station Plan." The local Sunday school on consultation with the mission Board has assigned to it a share to the extent of its an-

nual gift in some particular station of its own preference. A station is chosen in which there are kinds of work that will appeal to all ages in the Sunday school, from children to adults. Letters are sent from the field several times each year telling about the work and what are the results of the school's investment. Letters from the school are also sent to the mission station, and thus close touch is established between the local school and the mission field, the interest is quickened and the sense of responsibility for the mission work is strengthened.

Training in Service.—The Christian life is one of service. Such service is more than mere activity; it is a service which is actuated by the relation which the Christian sustains to God and to his fellow men. Missionary service, if vital, must of necessity grow out of a life which has in some way identified itself with the needs of others. The carrying of a dinner to a poor family may be an unwise expression of the desire to serve, unless in some way those who expend this bounty really sympathize with the life and interests of those who are served. At no point is there need for greater skill in religious education than in organizing the service activities of the pupils. It is one of the tasks, however, which must be undertaken.

Many missionary activities are possible in the

sphere in which the pupil lives, the home, the school, the office, the shop or factory, the community, and the world at large.

Oftentimes the spirit of the act will determine its character as much as the act itself. Everything which makes for kindness, unselfishness, self-sacrifice, generosity, fidelity, moral courage and other like qualities tends to develop the missionary spirit even though the act may not be technically missionary.

Juniors and Intermediates may bring new pupils into Sunday school. The younger children may make scrapbooks and collect appropriate post cards which may be used in hospitals, schools and homes on the mission field. The older children may dress dolls, knit mittens, make simple garments. They may also carry flowers and delicacies to the sick and aged, and engage in helpful activities in the local community. "Missionary Work Parties for Boys and Girls," published by the United Free Church of Scotland,[68] indicates numerous things that may be done to help the missionary cause. In country districts young people may raise produce, poultry, and eggs, and invest the proceeds in missionary work at home and abroad. This has the advantage of requiring prolonged attention and care on the part of the pupils, and thus sustains their interest for a continued period.

[68] Address, 121 George Street, Edinburgh. Price, Fourpence.

Seniors and older pupils may teach in mission schools, or teach English to foreigners. All may give a welcome to newcomers in the church and community. Social life under Christian environment may be provided for those who lack social opportunities.

The object of such training in actual service is to produce young people who will take their places in the world's work to promote the kingdom. Some of them will doubtless enter the ministry or some other sphere of Christian work which demands their full time. The Sunday school that has as its objective the training and sending forth of missionary workers will get them. The teachers at their regular or at special meetings should make this object the subject of discussion and of special prayer. The curriculum should be planned with this in view, and emphasis should be laid upon such vocational work by pastor and superintendent from the platform.

Some schools have upon their walls the pictures of the missionaries that have gone out from the school. It is well in such a frame to leave a few vacant spaces for the pictures of those yet to go.

Missionary Teacher Training.—Much attention is being given to the necessity of teacher training in the Sunday school. One of the subjects that has not as yet received adequate attention in most

of the teacher-training courses is education in missions. A teacher cannot impart what he does not himself possess. If he has no missionary outlook and outreach, the pupils under him will be like him. If, however, he is intelligent on missions, he can enrich his teaching in a remarkable manner and inspire in his pupils a growing interest in the enterprise.

No methods of instruction or of training will, however, make up for the teacher who does not really feel concerned about the missionary program of the church. Missionary interest and enthusiasm are contagious and a mere formal presentation of facts and a performance of certain acts will never atone for an indifferent attitude on the part of the teacher.

It is essential, therefore, that each Sunday school should make definite arrangements for missionary teacher training. Every teacher who takes up work in the Sunday school should have at least a broad general knowledge of the mission field, should be acquainted with the missionary message of the Bible and should himself be thoroughly concerned about the extension of the kingdom of God throughout the world.

The Missionary Committee in the Sunday School.—If all Sunday-school teachers were thoroughly intelligent concerning the missionary enterprise, and if they were generally determined

to make the most of their opportunities to direct the lives of their pupils toward the task of extending the kingdom of Christ, there would be probably no need for additional organization to care for the work of missionary education. In few schools, however, is this the situation. It is necessary, therefore, in most schools to place upon certain individuals the responsibility for organizing and promoting missionary education in the Sunday school—namely, a Missionary Committee.

Ordinarily the committee should be composed of representatives from the various departments. The members should be appointed for varying terms of six, twelve and eighteen months respectively. By this method there are retained on the committee members of experience, and others are introduced into the committee who bring new ideas and points of view even if they lack experience. The changing of the personnel of the committee every six months prevents getting into ruts; more members of the school become trained in missionary work, and if one or two leaders are removed there are others trained to take their places and the work does not suffer.

The Missionary Committee in the Sunday school should be represented on the Church United Committee or Church Missionary Committee. This latter relationship insures the coördination of the Sunday-school missionary activities with the missionary work of the other departments of the

church. The pastor and superintendent of the Sunday school are members ex officio of the Sunday-school Missionary Committee.

It is the responsibility of the Missionary Committee to plan the graded missionary education for the entire school and submit it for approval to the officers and teachers. The educational work itself will be done largely by the superintendent and by the teachers in the classes. The committee should be ready to render any help that may be needed.

Missionary Material or Equipment.—In the construction of a building we have considered two of the essential factors, the plan and the workmen. The third is the material or equipment. We have long since recognized the necessity of equipment in secular education. A like need is being recognized in religious education. The workman is helpless without tools, so is the Missionary Committee in the Sunday school.

The appointment of a Missionary Committee in a local Sunday school should carry with it a suitable appropriation for their work. The sum need not be large, but if granted annually a very complete equipment can gradually be secured. The committee should study carefully the needs of the local situation before expending its funds. Having decided what those needs are the necessary purchases should be made. The missionary equip-

ment of a Sunday school should be an evolution, gradually secured, in accordance with specific needs. We would make here only some very general suggestions. Advice as to particular needs should be secured from the denominational mission Boards.

Material for the Missionary Committee.—In order to do its work efficiently the committee should purchase a book dealing with missionary methods. They should also have the latest volumes that deal with existing missionary situations at home and abroad. Titles of such books should be secured from the denominational mission Boards.

The committee should have access to its own denominational missionary magazines and also to "The Missionary Review of the World," a monthly; and "Everyland," a quarterly for young people, containing choice missionary stories and information.

Material for the School as a Whole.—A bulletin board on which may be posted pictures, posters and items of missionary interest is needed. Also the following: a well-selected missionary library of books suitable for readers of different ages; a missionary map of the world; pictures of a few selected missionaries, suitably framed; a missionary curio cabinet.

To the above there may be added from time to time such other things as necessity may demand. Catalogues of missionary supplies, adapted to the needs of the various departments of the school, may be secured from the denominational mission Boards and from the Missionary Education Movement, 156 Fifth Avenue, New York City.

Missions in the Sunday School Indispensable.—The Sunday school will accomplish its highest purpose only as Sunday-school teachers and workers recognize the essentially missionary character of their work. Working in an institution the purpose of which is to produce men and women of missionary passion, making use of a textbook the message of which is missionary, and dealing with boys and girls whose spiritual life demands the missionary expression, the work of Sunday-school teachers can be successful only in the measure in which it is filled with the missionary spirit and content.

FOR DISCUSSION

1. What distinction would you make between instruction and training in missionary education?

2. What methods of missionary instruction would you suggest to a Sunday school that had no knowledge of missions and no interest in the subject?

3. What phase of missionary training do you consider the most effective in the promotion of the spiritual life of the pupil and why?

4. How is missionary giving related to character development?

5. Why is a missionary committee in the Sunday school preferable to a missionary superintendent or director?

6. Outline plans for missionary education in each department of your local school for the ensuing year.
   What factors must determine such an outline?

7. What equipment has your Sunday school for missionary education at the present time?

8. How can it be most effectively used in the various departments of the school?

9. What additional material would you suggest in view of the program of missionary education for the ensuing year you have outlined?

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A manual for use of the superintendent of missionary education of the County Sunday School Association.

Boys' Congress of Missions. By Emma Emilie Koehler. Westminster Press (1907). Illustrated; pp. 183; cloth, 50 cents.

Tested plans for a boys' missionary organization.

Children at Play in Many Lands. By Katherine S. Hall. Missionary Education Movement (1912). Pp. 92; cloth, 75 cents postpaid.

The book describes typical games of children in mission lands. It is profusely illustrated.

Five Missionary Minutes. By George H. Trull. Missionary Education Movement (1912). Pp. 122; cloth, 50 cents postpaid.

Brief missionary material, home and foreign, for platform use in the Sunday school, for fifty-two Sundays.

Holding the Ropes. By Belle M. Brain. Funk & Wagnalls (1908). Pp. 224; cloth, $1.00; postage extra.

A valuable book of missionary methods for the various organizations of the church.

Home Mission Handicraft. By A. and L. B. Beard. Scribner's Sons (1909). Pp. 140; cloth, 60 cents; paper, 35 cents.

Practical ideas for work and play in Bands and Junior Societies.

How to Get Missionary Books Read. (Free.) Missionary Education Movement. Pp. 8; paper.

A brief pamphlet giving explicit instructions on how to secure readers for missionary books. Excellent for librarians and Sunday-school workers.

Leaders in Conference. By Katharine R. Crowell. Woman's Board of Home Missions (1907). Illustrated; paper, 30 cents.

Some of the topics discussed are: Missions in the Sunday School, What to Do Sunday Afternoons, Practical Work, Constructive Work, Helps and Where to Get Them, Giving, Leaders' Interchange, Games.

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL. By Ralph E. Diffendorfer. Missionary Education Movement. Pp. 43; paper, 10 cents.

Describes the general organization of the Missionary Committee and methods of missionary education in the Sunday school.

MISSIONARY HELPS FOR JUNIOR LEADERS. By Margaret T. Applegarth and Nellie Prescott. Central Committee on United Study of Foreign Missions. Pp. 96; paper, 25 cents; postage 4 cents.

It is full of plans, programs, sketches of posters, and new ideas for meetings which have been successfully worked out in practical experience.

MISSIONARY METHODS FOR SUNDAY SCHOOL WORKERS. By George H. Trull. Missionary Education Movement (1910). Pp. 267; cloth, 50 cents.

An illustrated manual of methods containing, in addition, many charts, diagrams and a valuable list of missionary books for all ages.

MISSIONARY PROGRAMS AND INCIDENTS. By George H. Trull. Missionary Education Movement (1914). Pp. 275; cloth, 50 cents postpaid.

This book contains sufficient material for a year. Missionary items for platform use, and twelve complete programs which can be used monthly.

MISSIONARY WORK-PARTIES FOR BOYS AND GIRLS. United Free Church of Scotland. 121 George Street, Edinburgh. Pp. 48; paper, fourpence.

Indicates articles that may be sent to mission fields and how to make them. Also describes methods of work for sales at home. Very valuable pamphlet.

MISSIONS IN THE SUNDAY SCHOOL. By Martha B. Hixson. Missionary Education Movement. Illustrated; pp. 215; cloth, 60 cents.

A valuable book of methods.

THE CALL OF THE WORLD. By W. E. Doughty. Missionary Education Movement (1912). Pp. 111; cloth, 25 cents.

This book is especially useful for groups of Sunday-school workers desiring a broad outlook on the world field.

THE WAY WE DID IT. By J. Gertrude Hutton. Missionary Education Movement (1914). Pp. 16; paper, 5 cents.

An illustrated leaflet describing the development of missionary education in one school. Shows how to use literature boxes and posters successfully.

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12/30	J. H. Coon
5/3/38	A. Peterse